

LECTURES
ON
FEMALE EDUCATION,
COMPRISING THE
FIRST AND SECOND SERIES OF A COURSE

DELIVERED TO
MRS. GARNETT'S PUPILS,

At Elm-Wood, Essex county, Virginia.

BY JAMES M. GARNETT.

TO WHICH IS ANNEXED,

THE GOSSIP'S MANUAL.

TENTH EDITION,

WITH CORRECTIONS AND ADDITIONS BY THE AUTHOR.

RICHMOND:

Printed and published by THOMAS W. WHITE, sole proprietor of the
Copy-Right.

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1833.

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THOMAS W. WHITE, in the Clerk's Office of the District Court
of Virginia.

EDITOR'S PREFACE.

FROM the rapid sale of the two first editions of the following Lectures, the editor is encouraged to hope that a third will also prove acceptable to the publick. To accomplish this on his part, nothing within the compass of his means has been neglected, so far as regards paper, type, and binding. The whole work, at his solicitation, has also been again revised by the author, and several corrections made.

The editor confidently trusts, that to those who have not read this little work, the approbatory letters which he has annexed, from some of the most distinguished and estimable men in the United States, will highly recommend it; as their sanction affords the best presumptive evidence, that none who purchase these Lectures will be likely to repent their bargain. In thus introducing the work to

the patronage of the publick, the editor will not pretend to an entire exemption from personal and selfish motives: For although his *own* interest in the sale of this edition, may be thought too strong to leave his judgment to act impartially, in deciding on the merits of this little book; yet no obstacle of this kind could possibly have influenced those justly celebrated men who have already spoken of it with such unqualified praise. Upon *their opinions* therefore, he may safely rely, as valid proofs of the correctness of his own; and thus supported, he once more comes before the publick, full of hope, that they will most willingly contribute to promote his own individual advantage, in consideration of the services which he is about to render, by this edition of the Lectures, to all who are, in any way, interested in the all-important cause of Female Education.

This third edition is enlarged by four additional Lectures, which, as the editor is assured, complete the author's entire course. The sole copy-right to these, as well as the

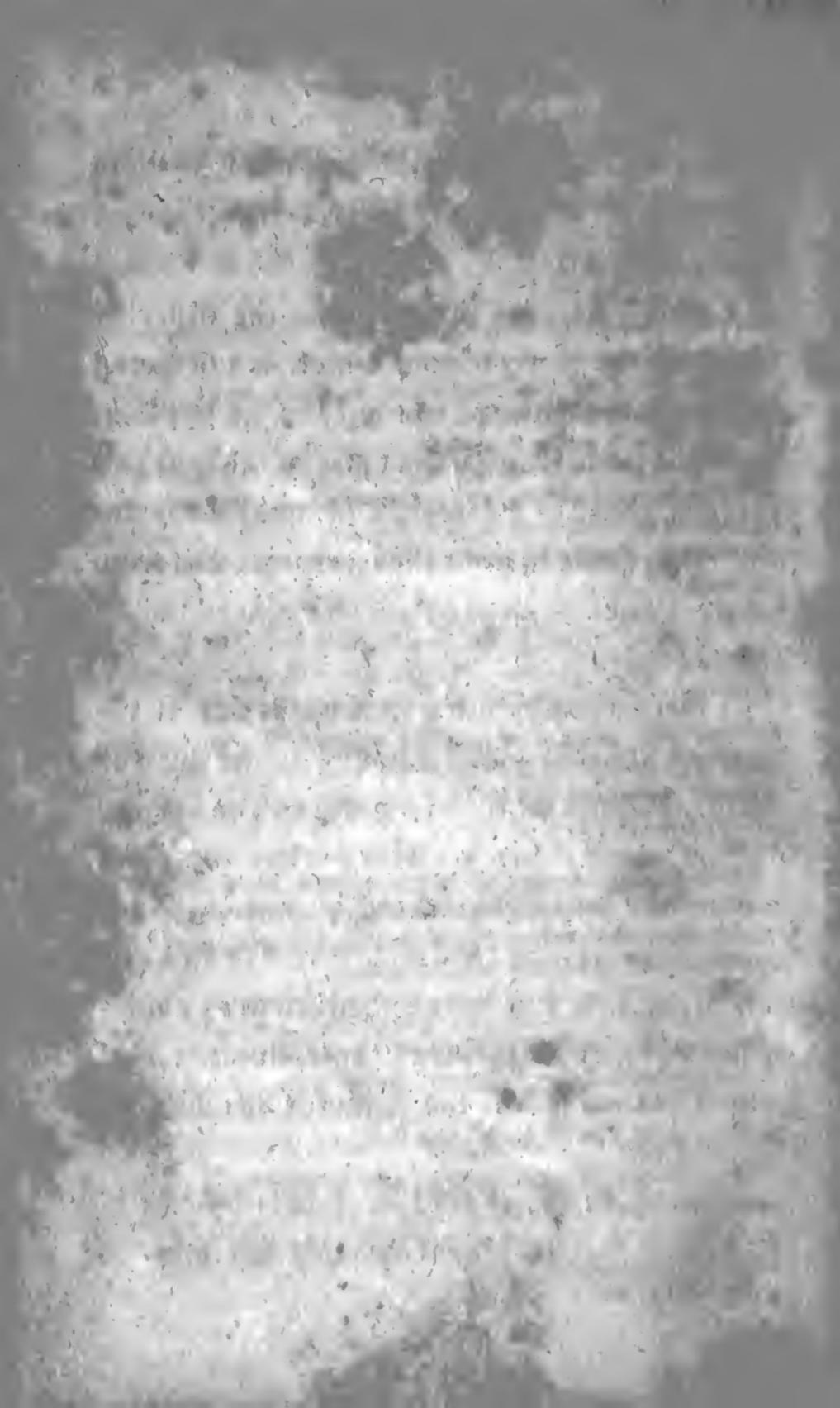
former, he has presented to the editor, without retaining any pecuniary interest whatever, in either edition.

For one mistake in arranging the different parts of the last edition, which is corrected in the present, I owe an apology to the publick. It will be perceived by the close of the author's preface, that the "Gossip's Manual" was designed to come in after the Lectures; but from inadvertence on my part, it was placed before them.

A farther explanation perhaps is due, in regard to another small change made by the editor. Those who have perused the second edition, must have observed that the term "Preface" was prefixed by the author, to his remarks preceding the Lectures. For this, the following title has been substituted, as somewhat more appropriate: "Introductory Remarks on some of the Chief Obstacles to Education."

T. W. WHITE, *Editor and Publisher of Garnett's Lectures.*

May 27th, 1825.



COMMENDATORY LETTERS,
ON JAMES M. GARNETT'S LECTURES.

The *first* is a letter from JOHN MARSHALL, Esq. Chief Justice of the United States.

The *second*, is from MR. LEROY ANDERSON, long and well known, as the much esteemed Principal of an Academy, first established in Williamsburg, and then transferred to this city.

The *third*, is from the Rev. WM. J. ARMSTRONG, Pastor of the 1st Presbyterian Church in Richmond, a gentleman not less highly valued for his talents as a preacher, than reverenced for his piety and learning as a man.

The *fourth*, is from the Right Rev. RICHARD CHANNING MOORE, the venerable and much-esteemed Bishop of the Diocese of Virginia.

The *fifth*, is from DE WITT CLINTON, Esq. the present Governour of the State of New-York, a gentleman alike celebrated for his talents as a statesman, and his acquirements as a scholar.

The *sixth*, is from the Revd. JOHN H. RICE, President of the Theological Seminary, in Prince-Edward, and a minister of the Presbyterian Church, long distinguished for his piety and learning.

The *seventh*, is from the Rev. FREDERIC BEASLEY, the present Provost of the College of Philadelphia, and a clergyman of the Protestant Episcopal Church, universally esteemed by all who know him; and who is himself a bright example of the faith he preaches.

The *eighth*, is from WILLIAM WIRT, Esq. the present Attorney-General of the United States, whose reputation as a jurist and an author stands deservedly high throughout America.

RICHMOND, Nov. 29th, 1824.

Mr. T. W. White.

DEAR SIR,

I have received the volume of Mr. *Garnett's Lectures* with which you favoured me, and have devoted the first leisure time I could well spare to its perusal. I had read the 1st edition of this little work when first published, and was so well pleased with it as to place it in the hands of several of my young friends for whose improvement I was particularly solicitous.

The subject is, in my opinion, of the deepest interest. I have always believed that national character, as well as happiness, depends more on the female part of society than is generally imagined. Precepts from the lips of a beloved mother, inculcated in the amiable, graceful, and affectionate manner which belongs to the parent and the sex, sink deep in the heart, and make an impression which is seldom entirely effaced. These impressions have an influence on character which may contribute greatly to the happiness or misery, the eminence or insignificancy of the individual.

If the agency of the mother in forming the character of her children is, in truth, so considerable as I think it,—if she does so much towards making her son what she would wish him to be,—and her daughter to resemble herself,—how essential is it that she should be fitted for the beneficial performance of these important duties.

To accomplish this beneficial purpose is the object of Mr. *Garnett's Lectures*; and he has done much towards its attainment. His precepts appear to be drawn from deep and accurate observation of human life and manners, and to be admirably well calculated to improve the understanding, and the heart. They form a sure and safe foundation for female character: and contain rules of conduct which cannot be too well considered, or too generally applied. They are communicated too with a sprightliness of style and agreeableness of manner which cannot fail to insure a favourable reception to the instruction they convey.

I am, Sir, very respectfully, your obedient
JOHN MARSHALL.

RICHMOND, Nov. 29, 1824.

Mr. T. W. White.

Dear Sir,

I avail myself of the first opportunity that has offered, to acknowledge the receipt of your *second* edition of *Mr. Garnett's Lectures, inscribed to the young ladies of Mrs. Garnett's school.* Having been pleased with the perusal of this little work on its first appearance, and having before publickly expressed my favourable opinion, I am much gratified to see that you have, so early, been encouraged to give a second edition.

Upon looking into its pages, I find that the book has been enriched by the author with an admirable preface, in which he has, in a manner that does equal credit to his head and his heart, unfolded some new and impressive views of that most important of all subjects, the domestick and school instruction of the rising generation.

It were a compliment to myself to say that I fully concur with the writer; but I most earnestly recommend to every parent and teacher, a serious perusal of this part of the volume. Concisely stated as they are, the observations of the author, will be admitted, by all who take an interest in cultivating the *hearts* as well as the minds of children, to contain matter worthy of the gravest consideration; and I wish every family in the state where those "Heaven-bestowed sources of felicity" (as the author justly terms children) are to be found, could obtain a copy of this little book.

What the author styles, "The Gossip's MANUAL," is another valuable accession to the present edition, and exposes in a keen and forcible, though very amusing way, one of the greatest pests of society.

I am, Sir, very respectfully, your ob't serv't

LEROY ANDERSON.

RICHMOND, Dec. 3, 1824.

Mr. T. W. White,

DEAR SIR.—I have attentively read the second edition of "*Lectures addressed to Mrs. Garnett's pupils,*" &c. of

which you were so obliging as to send me a copy. It gives me pleasure to thank you for the favour, and to express the satisfaction I have received from a perusal of the work. Though so brief and compendious as necessarily to exclude many points, which, under other circumstances, might with propriety have been noticed in a work of the kind; yet the author has compressed into this little volume, much interesting and valuable instruction. The topicks he discusses are unquestionably of the utmost importance, and they are treated in a plain, distinct and impressive manner. Much good sense, clear discernment, and just observation of men and things, are displayed in the discussion; combined with an extensive acquaintance with society as it is; correct notions of character as it should be: and an ardent desire to promote the best interests of those for whose immediate benefit the author wrote. One might wish he had been more explicit and full on the subject of religious obligation, and the peculiar motives to the performance of duty which revelation presents; *yet even on these topicks there is, so far as he goes, MUCH TO APPROVE.* On the whole, the work seems well adapted to be useful to young persons of both sexes, and especially to young ladies; and I rejoice that you have found encouragement for so speedy a publication of a second edition.

Wishing you all the success which the value of the work and your exertions merit,

I am, very respectfully, yours, &c.

WM. J. ARMSTRONG.



RICHMOND, Dec. 13, 1824.

Mr. Thomas W. White.

DEAR SIR,

The influence of the female character upon the minds of our sex is universally acknowledged: every effort therefore which has a tendency to extend their information, and to increase their moral power,

must meet with the approbation of the virtuous; and is entitled to the grateful thanks of the community.

I have frequently expressed the opinion, that it rests very much with well educated and religious women, to check in their progress those errors in our sex, which frequently destroy the comfort of society; and to give that tone to publick morals, so necessary to the happiness of mankind.

The moment, in which they can be persuaded to exercise that influence which Heaven has given them; and to take that elevated ground, to which the purity of their lives, and the improvement of their minds entitle them; the moment in which they shall mark with pointed disapprobation, every aberration from propriety in those, who court their society and expect their smiles, our sons will see the necessity of conforming to their requisitions—they will so regulate their conduct as to gladden the hearts of their parents; secure dignity to their characters, and establish their present and future peace.

The LECTURES OF MR. GARNETT breathe a spirit of christian purity. They point out to females the high road to character and distinction, and the more they are studied the more will they be esteemed.

Should the lessons they inculcate be duly improved, the young ladies will leave the seminary in which they have been educated, a comfort to their parents, and an honour to their teachers. They will be prepared for the exercise of those duties, which will render them the benefactors of the human family; burning and shining lights in the Church of God; and a blessing to those, with whom they may be connected in life.

You have my best wishes, that the second edition of the Lectures alluded to, may meet with that encouragement, to which their great merit entitles them

I remain, dear sir, your friend, and ob't serv't

RICHARD CHANNING MOORE.

ALBANY, 31st Jan. 1825.

Mr. Thomas W. White.

DEAR SIR,

Previous to the receipt of *Mr. Garnett's Lectures on Female Education*, which you were so kind as to transmit to me, I had heard of the work, and was desirous to obtain it. My expectations have not been disappointed in the perusal. In reference either to diction or sentiment, to manner or matter, it is a production of extraordinary merit, and ought to be generally diffused.

The writer has, with great ability, inculcated the importance of Female Education, and pointed out the most advisable means of elevating the female character. Our first and most lasting impressions and ideas are derived from maternal solicitude and superintendence; and the felicitous influence of Female Education, is not only felt in the domestic circle, but in all points connected with individual happiness and social prosperity.

I have the honour to be, very respectfully,

Your most obedient servant,

DE WITT CLINTON.



Theological Seminary,

Prince-Edward, 5th Feb. 1825.

Mr. T. W. White.

My Dear Sir,

I received, some weeks ago, a very handsome copy of *Garnett's Lectures*, for which I return you thanks not the less sincere on account of the delay in expressing them.

This little work does not need my name to recommend it, after having received the testimonials which you have already published.

But I must be permitted to say, that I rejoice in the attention now given to female education, and in the interest which valuable publications on that subject, appears to excite. It is to be hoped that increased and enlightened zeal in the present, and succeeding generations, will do away the evils of past negligence;

that the wide circulation of Mr. Garnett's little manual, will prepare the way for more extensive and elaborate treatises; and that the time will come when every class of society will feel the salutary influences of *woman's kindness* combined with a cultivated taste and high intellectual improvement.

Allow me to add, that in my judgment, every well conducted female academy is a publick blessing: the principals of which, deserve well of their country.

With best wishes for your success, I am, &c.

JOHN H. RICE.



PHILADELPHIA, April 1, 1825.

Mr. T. W. White.

Dear Sir,

I thank you for the copy of Mr. *Garnett's Lectures*, with which you have been good enough to favour me. Before the receipt of your favour, I had purchased and read the work, with great satisfaction; and had taken some pains to introduce it to the notice of my friends and acquaintances. I cannot express in too strong terms my approbation of it. In a most masterly and agreeable manner, it treats one of the most important subjects that can occupy the attention of the human mind. Mr. *Garnett* looks around upon the peculiar manners of his own country with the eye of a sage, and suits his maxims to them. His style is easy, sprightly, and elegant, and every lecture pregnant with impressive and useful lessons. It is my intent to render my daughters familiar with this work; and I trust, that every other parent who has a family of females around him will do the same. I have never met with any performance upon this subject, which so entirely meets my views; and is so well calculated, to form the manners, rectify the principles, and improve the understandings and moral feelings of our females.

I remain, respectfully, your ob't servant,

FREDERIC BEASLEY.

WASHINGTON, April 26, 1825.

Mr. Thomas W. White.

Dear Sir,

I am sorry that my engagements have kept me so long from the perusal of Mr. *Garnett's Lectures on Female Education* which you were so obliging as to send me. The work is, in my opinion, an excellent one and is calculated to do much good. The topicks are well selected and are treated with vigour and judgment. The precepts of morality and religion which it inculcates are, every where, sound; and the objects of pursuit and principles of action which it recommends are pure and solid. The style is good. The language is, perhaps, sometimes a little too familiar for the refinement of the age, but, upon the whole, it is well suited to convey and impress the good advice which the work contains; and the lectures are written, throughout, with a parental warmth and earnestness which, I should think, would awaken a strong interest in the minds of those for whose use they are intended.

The *Gossip's Manual*, to which you call my attention, is a good piece of irony in the manner of Swift, levelled at a habit which, it is to be hoped, is less prevalent at this day than it seems to have been in the reign of Queen Anne, but which is so vicious and barbarous that a correct mind cannot fail to be pleased with any effort at its entire extirpation.

Upon the whole this little book is one which every parent may well be gratified to see in a daughter's hands—For there is no moral poison any where hidden under insidious amusement. All is sound and wholesome. No frivolous accomplishments, nor superficial and showy attainments are recommended to the cultivation of the youthful reader; but the work has the rare merit of inculcating, in strong and persuasive language, the subservience of the Graces themselves to the useful purposes of life; the deep reality of excellence, as contradistinguished from the appearance, the

being good as well as elegant, instead of merely seeming so.

Under this impression of the work I should be glad to see it in extensive circulation and should hail it as an omen of good to that sex on whose direction man so much depends for the first and strongest impulses of his character.

I remain, Sir, with respect, your obedient serv't,
WILLIAM WIRT.

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Introductory Remarks

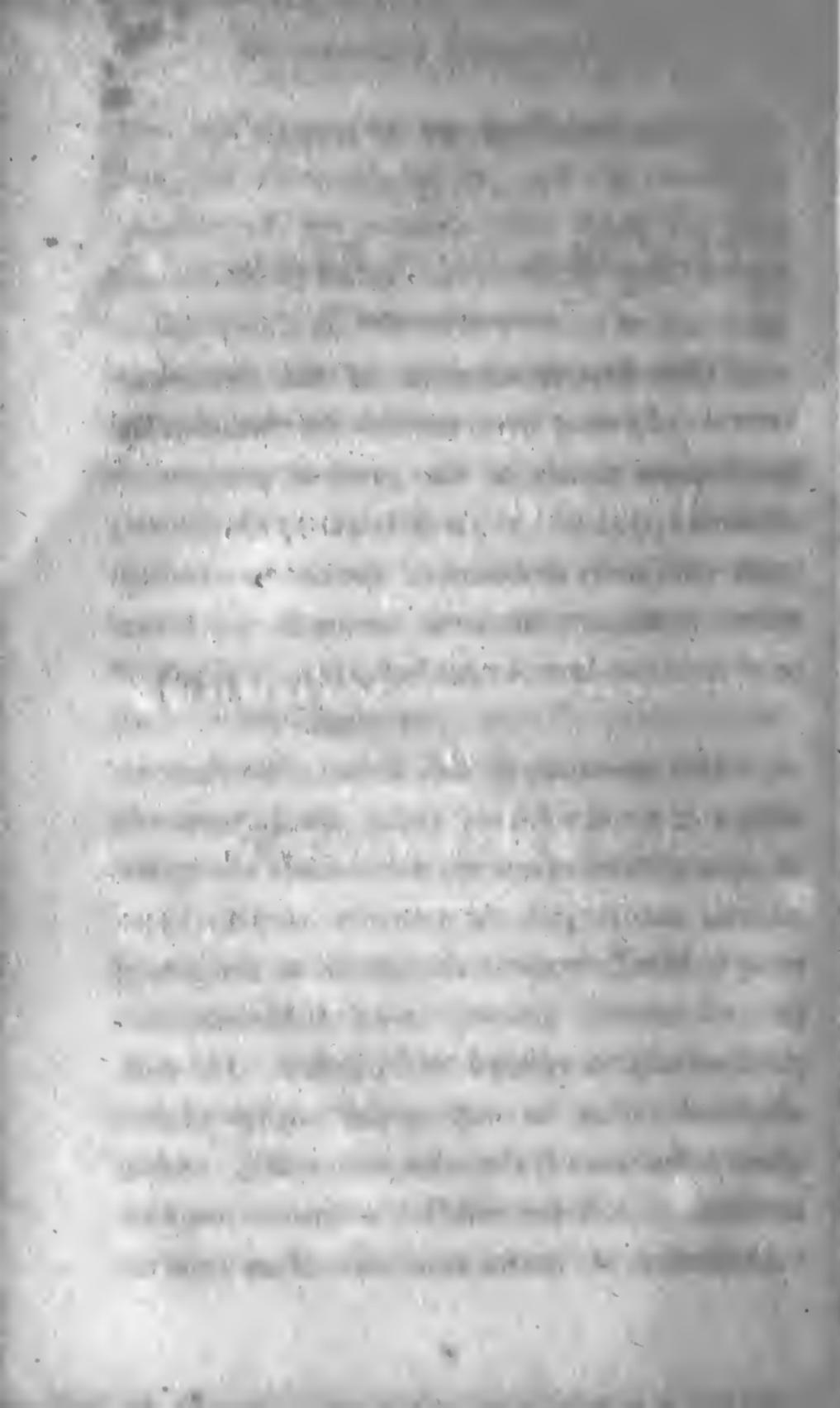
ON SOME OF

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INTRODUCTORY REMARKS
ON SOME OF THE
Chief Obstacles to Education.

THE first destination of the following Lectures having been materially changed by the determination of the present proprietor of the copy-right to publish a second edition, some prefatory account of the circumstances which produced the first, seems due to those to whom the last is now offered.

But previous to this detail, the Author deems it not irrelevant to his final purpose, to take a brief view of the various obstacles which, in our present state of society, appear to him to impede the adoption and practice of correct principles of Education,— particularly in regard to Females. He will also endeavour to expose the highly pernicious influence of these impediments; and if possible to call the publick attention to the substitution of better methods, than most of

those which are still too prevalent among us. Many of these obstacles, and the most formidable of the whole, arise from the bad principles, opinions, and habits, fixed in the tender minds of children; even before they leave that domestick sanctuary wherein they should not be suffered, if possible, either *to see*, or *to hear*, the slightest thing that could pervert their understandings, or corrupt their hearts. The faculties of the one, and the feelings of the other, begin to exert themselves at a much earlier period of life, than many imagine; and it depends almost entirely upon the first means used to develope them, and the first examples presented for their imitation, whether these heaven-bestowed sources of felicity are not so poisoned, as to mar every hope both of present and future happiness. *To women*, in almost all cases, is confided,—or rather, *left*, this most momentous duty of early develope-
ment. *They* are our *first*, and often *only* teachers: and to *them* we are all indebted for our rudiments of science, of morals, and

of religion. How incalculably important then, is it, that they should be well qualified for their arduous task? And how impracticable is this, if the utmost caution and pains are not continually taken, sedulously to guard against every avoidable error in the little education, which in general, they are permitted to receive? But for these early habits, opinions, and principles,—which may properly be called *nursery infections*, I have always thought that the subsequent efforts to educate young people would be much more successful, than they usually are. If husbands and wives *will live* in that sort of amity which generally prevails between cats and dogs, they must expect that their daughters will play the cat too, whenever they have opportunities. If mothers and nurses will scold, and hector, and storm, and rave, and fall into fits of “the sullens,” (a very malignant disease, by the way,) either *with*, or *without* any colour of excuse, the children under their management will certainly imitate their example. In short, if those who

have the early direction of children,—whether parents or guardians, nurses or teachers; habitually give way to any fault or vice whatever, the helpless objects of their superintendance, will almost as surely contract them, as they will take the small-pox, if exposed to its contagion.

Why do we ever see the poor little innocents of the nursery practising in miniature, all the airs of grown coquettes, even before the lisping accents of infancy have worn off their tongues? It is because they have been inoculated by the time they could speak, with the passion for finery, and the desire for admiration. Indeed, the attempt is commenced while they are yet in the arms:—witness the well-known, favourite nursery-ditto of “you shall have a coach and six,” &c. which is nearly coeval, I believe, with our language itself. It is because, they have scarcely ever heard any other language, than extravagant eulogiums on their “dear, sweet, beautiful little faces;” and their almost equally

“dear, sweet, charming little frocks,” bedizzened with all the frippery that money could purchase, or false taste and extravagant folly select. And because they have always been told that these combined munitions of amatory warfare, were to ensure the capture of little master such-a-one,—the great fortune, as a sweet-heart.

Why is it that we often find children deaf to reproof, and proof against persuasion and punishment? It is because correction has been bestowed much oftener from the *ill-humour* of the parent, nurse, or teacher, than from the *ill-conduct* of the child; and because they are more frequently chastised *without* cause, than *with* it. In short, why is so much difficulty often found in obtaining a compliance on the part of children, with reasonable requests, and necessary commands? It is because, the true motives of correct conduct have never even been presented to their minds,—much less explained to their understandings,—but improper mo-

tives substituted for them: and because force has been used, instead of argument; and harsh, cruel usage, in lieu of kind, affectionate treatment. Add to all these instances of misrule, that cakes and sweetmeats are sometimes administered for the identical faults, which, at other times would procure blows;— that promises are often made both of punishments and rewards, which are never performed; that exaggerated tales are not unfrequently told them for truths; and various other deceptions practised in preference to more open methods, in order to cheat them into compliances which might have been obtained by honest means; and you have a plain, but painful solution, of most of the difficulties to be encountered in the Education of Youth.

But among all the various obstacles to success, if there are any which should be placed at the head of the rest, the two following appear entitled to that pre-eminence; *to wit*:—the preference which many parents,

as well as teachers give to the *driving*, rather than to the *leading* system of teaching; and the principle of envious rivalry, most falsely called “generous emulation,” which is so generally,—he may almost say, *universally* relied upon, to achieve *that* which the pure love of knowledge and virtue alone, should be used to accomplish. They both appear at first, to save trouble to the teachers; and that I have ever believed, was their true origin. They may be called labour-saving processes for the time being, to instructors, as neither reason, nor eloquence, nor knowledge, nor talents of any kind, except bodily strength, are requisite to apply the first; nor any thing, but the stimuli of pride and vanity, necessary to excite the last. The *driving system* consists simply in carrying the verb *flagellare*—to flog,—flogging,—flogged, through all its various moods, tenses, participles, gerunds, and supines on the bodies of its victims; and diversifying it occasionally, with a few other quickly ad-

ministered inflictions. Boxes *on* the ears are substituted for those vocal sounds which should be addressed to the understanding *through* those organs; *birching* is applied in lieu of argument, remonstrance, persuasion, and reproof; and corporal sufferance is expected to produce all that change of heart and soul, which nothing can effect, but *mental conviction*. All that this summary mode can possibly gain, is to secure in some cases a compliance,—but merely external, with rules and regulations; to compel a mechanical, verbatim accuracy in recitations, where the tongue generally utters what the head does not comprehend; to cause a specious, but altogether deceptive display of acquirement at examinations; and to give leisure to the teachers to sleep, or amuse themselves in any other way they please. These are the sole gains of this method by corporal pains and penalties. But its losses and disadvantages are beyond the power of figures to calculate. “They grow with the growth, and strengthen with the strength” of the un-

fortunate pupils. Those of quick, and what are called “high tempers,” are rendered stubborn, rebellious, and incurably obstinate, as well as insensible to all the nobler motives of conduct; while all of a milder cast of character, are either completely cowed, and debased, or irrecoverably stupefied. The few who escape ruin are rare exceptions; and, like the instances of longevity in Batavia, or of recoveries from the plague, should be considered conclusive proofs of the malignity of the exposure to which the survivors have been subjected.

As to the much vaunted principle of emulation,—what is it, when carefully analyzed, and considered with reference to the motive, rather than the object,—but sheer, unqualified envy; or certainly the parent of it? For does it not create in us an ever-restless wish to surpass those whom we emulate; to acquire more reputation for talents; and to be more admired for our literary and moral attainments? Does it not give us much

disquietude,—if not actual pain, when we find these individuals *surpassing us*, instead of *our surpassing* them? Does it not disturb, and vex, and mortify us, when we perceive that they have more of publick estimation, than we have? Finally, can we possibly be anxious to possess *more of any thing*, (no matter what,) than *they* do, without wishing at the same time, that they had *less* than we have: in other words, that *we possessed* what *they possess*, if the superiority at which this pernicious passion aims, can be attained in no other way? *And what is all this, but envy?* To call such a sentiment “*generous*” is the grossest abuse of language: nor could the mistake ever have been made, if *the objects* were not laudable for whose attainment this strangely miscalled “*generous emulation*” is to be excited. But can any end be good, where both the motive and the means used for its acquisition are bad? Honestly to gain wealth for honest purposes is praise-worthy. But to procure it by theft, robbery, or murder, and for sensual gratifications, is a com-

plicated crime of the deepest dye. To acquire and to deserve a reputation for knowledge and pure morals, that you may obey the commands of your God, and prove a benefactor to mankind, is still more laudable. But to labour for this repute, merely from the love of human applause ; or that you may indulge without suspicion, all the vicious propensities of a depraved heart,—is sheer vanity in the one case, and a deadly sin in the other. The Author of this little work has seen many schools in the course of his life, and has been himself a pupil in not a few,—such as they were. Yet in all these he can safely affirm, that he never saw a solitary case of emulation, which could, with any propriety, be called “generous.” Perpetual jealousies, and heart-burnings,—if not open animosities and quarrels, have been the bitter fruits of this passion wherever he has known it excited. Can any thing but the boxing and flogging process be well worse, than this poisoning the heart, in order to enlighten and store the mind with use-

ful knowledge? Can any thing be more absurd, than to teach poor children from their bibles, or other books of moral and religious instruction, that envy is hateful to man, and odious to God, at the same time that we do all we can to make them envious? Would it, in fact, be half the labour to hold up to them an abstract, but attainable standard of excellence, and persuade them to endeavour to reach it, from love towards God, and benevolence towards their fellow creatures? Or would there be any less prospect of stimulating them to the requisite exertions by such exalted motives, than if we were to address the baser passions of their hearts,—fear, and the spirit of rivalry? Yet thus it is, (in thousands of instances,) by inculcating “envy, and hatred, and malice, and all uncharitableness,” in the compendious form of “emulation” on the one hand; and by the administration of *birching without form*, and often without *measure*, on the other, that the youth of our country are to be imbued with all those amiable qualities of the heart, and

useful endowments of the understanding, which are to fit them for this world, and prepare them for the next. Can it be wondered at that such methods fail in an hundred instances, where they succeed in one? Or rather, ought it not to excite immeasurable surprise, if they appear to answer in any whatever?

The Author has no intention to aim these remarks at individuals,—having not the most remote wish to injure any body whatever. On the contrary, it is his ardent desire to do all the good he can to the rising generation by the exposure of such errors, and the recommendation of such truths, as appear to him all important to their future welfare. Far, very far from his heart on the present occasion, is every thing like personal satire. His great object is,—as much as his humble powers will enable him, to smooth the road to the temple of science in the simple capacity of a Pioneer;—to render it by his labours “a way of pleasantness,

and a path of peace" to those who have to tread it; and by earnestly soliciting the publick attention to this most important of all temporal subjects, to call forth those exertions on the part of the persons most interested, which alone can effectually correct what is wrong, and establish what is right, in the prevailing modes of Education.

The following admirable passages in Madam De Stael's celebrated work on Germany, are so applicable that I cannot forbear to quote them. They contain the substance of almost every thing valuable, which has been said by others in condemnation of the principles of emulation and fear: and they are taken from that peculiarly excellent chapter wherein she speaks of the so justly admired schools of Pestalozzi, and Fellenburg. In speaking of the pupils, she observes:— “One remarkable circumstance is, *that punishments and rewards are never necessary to excite them to industry*; it is perhaps the first time that a school of a hundred and fifty

children has been conducted without the stimulus of emulation and fear. *How many evil sentiments are spared to the heart of man, when we drive far from him jealousy and humiliation ; when he sees no rivals in his comrades, no judges in his masters !* Rousseau wished to subject the child to the laws of destiny ; Pestalozzi himself creates that destiny during the course of the child's education, and directs its decrees towards his happiness and his improvement. The child feels himself free, because he enjoys himself amidst the general order which surrounds him : the perfect equality of which is not deranged even by the talents of the children, whether more or less distinguished. Success in surpassing each other is not the object of pursuit, *but merely progress towards a certain point*, which all endeavour to reach with the same sincerity. The scholars become masters, when they know more than their comrades ; the masters again become scholars when they perceive any imperfections in their methods, and begin their own educa-

tion again, in order to become better judges of the difficulties attending the art of instruction.—“Truth, goodness, confidence, affection, surround the children ;—it is in that atmosphere they live ; and for a time at least, they remain strangers to all the hateful passions,—to all the proud prejudices of the world.”

But to return to those obstacles to a proper course of *Female Education*, which it was first proposed to examine. There is another which may dispute the superior power of doing mischief, with any that has been named. It is the notion so often inculcated,—if not by direct means, at least by such as are perhaps more efficacious, that the chief earthly purpose for which women “live, and move, and have their being,” is—*to marry*. This often continues through the whole course of their Education at home and abroad, to be rung in their ears, and addressed both to their feelings and understandings, in almost every possible way, to

render it a permanent, and paramount sentiment. Grammatically speaking, these very provident matrimonisers, will not even allow *woman* to be a *noun-substantive*, but only a miserable conjunction, “*having no signification of *herself*,” unless coupled in wedlock to *man*. The numerous instances of widows, who manage all their concerns infinitely better than their husbands did before them, in vain present themselves every where to disprove this most irrational, absurd opinion. Still it continues to prevail, and to imbitter by its fatal consequences, the lives of thousands.—That old, well known maxim of thrift :—“*get money ; get it honestly, if you can ; but at all events, get money*,” is paraphrased for the special use of all single girls ; and they never hear the last of ;—“*get married ;—well, if you can ;—but at all hazards get married*,” until they actually take the decisive, all important step, at any, and every hazard whatever. The deplorable effects of

* See Harris's *Hermes*,—article—conjunction.

this admonition might not, perhaps, be quite so bad, if it were not for the means which are frequently recommended to achieve it.— These are often, not so much *to cure*, as *to conceal* their faults ;—not so much, *actually to possess*, as *to appear to possess* the qualities and acquirements which are supposed to be most in request among our sex ;—to affect similar tastes, views, and opinions with those whom they wish to captivate ; to prefer the arts of *dress* and *address* to all others ; and to consider the old caution on this subject,—“ *look before you leap*,” as applicable to nothing but a well or a precipice. As a finishing to the whole, they are taught to believe, that if they can dance, play, and draw well, little more will be necessary to make as many conquests, as their hearts can desire. With *such* objects, and *such* preparations to accomplish them, the happiness of thousands of poor misguided girls is sacrificed at the shrine of ambition, avarice, or some still baser, more degrading passion.— How far preferable would it be to teach them

from the moment they are susceptible of moral instruction, that although more happiness *may be* enjoyed in married, than in single life ; yet that more wretchedness *may be*, and often *is*, endured in the first than in the last. Indeed, that this wretchedness is almost certain ; unless much more than the usual caution is taken to guard against unsuitable matches ; and of course, that it is infinitely better, never to marry at all, than to wed a man whose principles, habits, and passions are calculated to make them miserable. If such doctrines were uniformly taught, and as earnestly enforced as the opposite maxims, can we believe that we should find any girls whatever, among those who were thus educated, who would not deem it beyond all calculation better to incur the fabulous risk of “leading apes in Hell,” than to encounter the actual misery of being chained to monkeys upon earth ; or of being married to men of bad morals, bad habits, or bad tempers,—that heaviest, most afflicting curse of wedded life !

Another great obstacle,—but equally applicable to the progress of Education in both sexes, is the little estimation in which the class of instructors is generally held. In fact, it is far from being uncommon to consider this,—*a degraded class* ; although the success of all the other various trades, professions, and callings which are essential to the formation of what is denominated civilized society, depends almost entirely upon the manner in which the members of this class discharge their truly arduous and important duties. It is *to them* that all the rest are indebted for their first principles of science, and of virtue ; and even the exalted rulers themselves of nations, owe to this profession all the elementary knowledge necessary to fit them for the proper discharge of their respective functions. Yet the abstract idea formed of teachers, much too frequently is, that they are a kind of hired spies over the conduct of those put under their care, who debar them from every kind of gratification, whether innocent, or culpable. That

they are also, hard and cruel task-masters or mistresses, whose sole interest in regard to every thing which concerns their pupils, is a pecuniary one; and whose sole business it must be “*to make them, (as it is generally termed,) learn their books,*” that they may be kept from being troublesome to their parents and guardians. The connexion between teacher and scholar being thus usually viewed by children, as one of irresistible force on one side, and unavoidable submission on the other, necessarily excites dislike, if not actual hatred both to school teachers, and to schools: but especially to the latter, with which it is quite common to threaten them as a punishment: Many, I think, will recollect to have heard the alarming denunciation in language somewhat like the following:—“Very well! you good-for-nothing *thing you;* I’ll have you packed off to school directly, *that’s what I will.* I’ll be bound Mr. or Mistress such-a-one *will trounce you well,* if you ever *dare* to serve *them so.*” The idea of being sent to school,

thus becomes one of the greatest terrors of a child's life, instead of being rendered, (as it might be,) one of its most desirable occupations. These early fears and antipathies rarely wear off; or if they do, it is frequently too late for the individual to profit much by the change.

The abstract idea formed of teachers *ought to be*, that they are persons possessing in an eminent degree, all the endowments of the head, as well as qualities of the heart, which are requisite to enable them to store the minds of youth with the elements of knowledge, and to inspire their souls with the principles and the love of virtue. That they are persons who will, as far as practicable, supply the place of tender parents to the objects of their care: and that the connexion which will subsist between *such* teachers, and their pupils, will be one, where unchangeable kindness, judicious forbearance, and rational treatment on one side; with gratitude, esteem, and affection on the other, will form

their bond of union. A bond in fact, without which, the hope is utterly vain, of ever exciting,—(should it be wanting in the first instance,) *that earnest, lasting desire to learn*, which is the *sine qua non*,—the indispensable pre-requisite to all improvement whatever. Indeed, unless this bond can be established, the most learned teachers in the world, will be able to do little more, than the most ignorant.

If these opinions are just, it must be obvious to every one, that neither of the obstacles before noticed, can have done much more injury to the great cause of Education, than the one last mentioned: and what has been said, will suffice to prove, that the success of this cause materially depends upon ranking the class of instructors where they really ought to stand. Should any who are unfit, profess an ability to discharge the great and important duties of this class, let them receive in full measure, all the degradation and contempt which their mis-

chievous incompetence will most justly deserve. On the contrary where any can be found who are well qualified for the arduous task which they undertake, they can scarcely be esteemed too much, or appreciated too highly.

I will close this catalogue of obstacles with one, which at first view, might appear of a different character. It consists in the *extra super-puffing* which all our favourite schools are sure to receive. This almost always makes the teachers conceited, self-willed, and too secure of publick approbation for the steady performance of all their duties: while the effect on the pupils, is to inspire them with the confident belief, that the mere going to such a school, without any effort on their part at improvement, will procure them that sort of estimation in society, which will enable them *to make their fortunes*: the meaning of which phrase, (in many of our domestick Encyclopædias,) is simply, *to marry a man of wealth*; and whether he be knave or fool, sottish or sober, virtuous or

vicious, it matters not much with these calculators. Another certain consequence of this puffing is, that the publick expectations will be wofully disappointed in very many cases, when a little nearer view is taken of the pupils, after they "*turn out*," as the cant term for young people's first going into general company, expresses it. The whole blame is then thrown upon the schools, instead of ascribing a great part of it to the mistaken, overweening zeal of their too partial friends; who by promising more for them, than they could possibly perform, are sure to cause that which they really accomplish, to be much undervalued. This is always the effect, where either praise, or blame is too lavishly bestowed. For if *we* pitch the bar but an inch beyond the true limit, the retributive justice of *the publick* will certainly draw it back far short of the point at which it ought to remain.

The *precepts* of all the most approved authors on Education are certainly opposed to the *practice* of many of our schools. This

is a matter of much curious speculation, as well as of the deepest possible interest. In the foregoing remarks the Author has endeavoured to trace this difference to its true source; and at the same time to point out many of its pernicious consequences in relation to the unfortunate victims of it. If there are still any among the great multitude engaged in teaching, either their own, or the children of others, who can hesitate between the two systems of *leading* and *driving*, or entertain the smallest doubt which to prefer; the facts now so generally known in regard to Mrs. Fry's operations in New-Gate, ought to put the question forever at rest. This most admirable, heaven-inspired woman,—without any other aid, than the simple means of mild, benevolent treatment; and by reason and earnest persuasion, has effected among the vilest wretches, and veriest outcasts of the human race, a change of morals, and habits, such as neither bars, nor bolts, whips nor chains,—nor even the terrors of death itself, in all their most appalling forms,

have been able to produce. And shall any human being who has either a heart or understanding capable of feeling the moral sublime,—(after this most affecting instance of what these methods can accomplish in such a case, as the foregoing) entertain the shadow of a doubt in regard to the effect to be wrought by them upon the minds of yet innocent children; or those of maturer years, who have already received some moral culture, and who have never been intentionally exposed to any thing which could corrupt their principles? Heaven forbid, that there should be any such being. This account of Mrs. Fry is no fable. The Author of these Lectures has seen and conversed with a gentleman of unquestionable veracity, who had been an eye witness of the success of her labours; and had listened with inexpressible delight to one of her soul-subduing exhortations to the forlorn, helpless objects of her tender commiseration and care. Sighs and the silent tears of contrition in some;—the agonizing looks of utter despair, gradually

giving way to the faint glimmerings of heavenly hope in others; and the most profound, uninterrupted attention in all, bore irrefragable testimony at once to the influence of her manner, and the power of her words. A scene so impressive, and deeply affecting, the gentleman declared that he had never contemplated in the whole course of his life, although he had witnessed many of no ordinary interest. If any should ask,—*who is this Mrs. Fry?* the answer is, that she is a plain, modest, unassuming Quaker, whose whole life, since the publick have known any thing about her, has been spent,—like that of her blessed Saviour, “*in going about, doing good.*”

Long and thoroughly convinced of the great superiority to all others of the modes of Education herein recommended,—which indeed, are nothing more, than those inculcated in every modern work of any reputation on this subject, the Author has, for many years, felt great solicitude for their general diffu-

sion. In his wife's school he thought a good opportunity presented itself of becoming himself an humble instrument for their promotion. He was the more inclined to make the attempt from having always observed, that the very same instruction and advice contained in moral and religious books, make a much stronger impression on the minds of those to whom they may be addressed, if delivered *in the words*, and *from the lips* of the living, than from the works of authors, either dead, or not personally known:—especially where the address happens to be made under circumstances equally favourable with those in which he stood in relation to Mrs. Garnett's pupils. He felt assured that his auditors confided fully in the earnest sincerity of his wishes to promote their happiness; and of course, that in general, they would not only listen attentively to what he might say; but would be better disposed to be influenced by his admonitions, than if they had read similar ones in a book, delivered in an abstract form, and having no personal appli-

cation to themselves. Such considerations combined with those first mentioned, produced the following Lectures. Some of the scholars asked for copies; and this first suggested the idea of having them printed, that a copy in a permanent form might be presented to each; and by that means, if what they had heard, made little or no impression at the time, there might be a chance of its making some hereafter,—should any occurrence recall their attention to it with a wish to reconsider more seriously, that which at first they had neglected.

In these Lectures it was the Author's humble aim to point out to his wise's pupils the path that leads both to temporal and eternal happiness;—to prove to them, that if entered with proper dispositions, they would gather nothing along its margin, but fragrant flowers, and delicious fruits; and to urge them, steadily to pursue this path, by every justifiable consideration of interest and of

honour,—of spotless reputation here, and of endless felicity hereafter, which he believed could influence their hearts, or carry conviction to their understandings.

How far either her labours, or his will succeed, time alone can prove. He is not so sanguine as to expect, that they will do so *fully*,—even in a bare majority of cases. Failures will happen in all human pursuits: nor is it in the power of frail mortality to command entire success in any thing. Even in the days of Apostolick missions, *hundreds* rejected, for *one* who embraced the truth, although recommended and enforced by all the glowing, fervent eloquence of inspiration. Utterly vain then, would be the expectation,—even if they had so little experience as to entertain it, that their efforts, either single, or united, can produce more than a partial and very limited good effect. All that the Author can confidently say, is, that he feels sure of having pointed out the right course; as well as of having used every ar-

gument he could think of, to induce others to follow it. If he fails,—the disappointment of his hopes,—sincere and earnest as they are, must be ascribed to some defect in his mode of recommending, rather than to the recommendations themselves. Should he ever have good cause to think that he has fully succeeded,—even in a single case, he will be more than compensated for all his trouble; as his will *then* be the inestimable gratification of believing that he may have been one of the humble instruments in the hands of Providence for promoting and securing the present, as well as future happiness of his creatures.

To confide your child to another, for the great purpose of Education, is to create a trust, fully as sacred, as any that a parent can possibly make. Such is the trust to which the Author looks upon Mrs. Garnett and himself as parties: and in addressing these Lectures to her pupils, he has considered himself, as in some measure

fulfilling *his* part of a compact, not less full of difficulty, and of danger, than it is of interest to all the persons concerned. How he has executed this voluntarily assumed duty, remains for that publick to decide, who although not parties in the first instance, are now about to be appealed to, as judges, by the compliance of the Author with the Editor's wish to publish a second, and enlarged edition of the following Lectures.

To these the Author has added,—as a suitable Appendix, what he has entitled “The Gossip's Manual,” in which he has attempted to enlist other aids in support of what has been said in the Lectures themselves against that most pernicious, and odious practice called “Gossipping.”

THE AUTHOR.

October 4th, 1824.

First Series.

LECTURES

ON

FEMALE EDUCATION.

LECTURE I.

AN anxious desire, my young friends, to aid your own exertions, while your Education is confided to our care, in the acquisition of useful knowledge, and to supply your minds with lasting topicks for future improvement, after we shall all be separated,—perhaps never to meet again,—has induced me to undertake a course of Lectures on Female Education. One of these I propose to deliver once a quarter, should the present Lecture appear to produce the effect, which for your sakes, I most earnestly hope it may. Let me, therefore, solicit your undivided attention for the very short time during which

I shall address you, on subjects no less momentous than the happiness of your temporal and eternal existence.

Be not startled, my youthful auditors, at the sombre colouring of these preliminary remarks. The principal topicks on which I design to comment, are too deeply interesting both to your present and future welfare to be lightly treated; nor could I begin their discussion without the most serious impressions, any more than I could smile were I to see you on the verge of ruin. In fact, I have known so many young persons of each sex who have blasted their hopes, their health, their fortunes and their felicity, by disregarding the proper means to promote them; that I can feel no other sentiment than one of solemn and deep anxiety, when I address myself on such themes to the children of our temporary adoption—for such in fact you all are,—at least so long as you remain under our care. Again then, I must earnestly beseech you, by every aspiration of lau-

dable ambition for future excellence; by all the tender ties which connect you with society; and by your dearest hopes in regard both to this world and the next, that you will most seriously and deliberately reflect upon every thing which I may say on the following all important subjects:—

*The Moral and Religious Obligations
to Improve your Time as much as practicable.*

The best Means of Improvement.

Temper and Deportment.

Foibles, Faults and Vices.

*Manners, Accomplishments, Fashions
and Conversation.*

Associates, Friends and Connexions.

Each of these heads in their turn shall be the subject of a separate Lecture; and al-

though I can neither urge them with all the force which they deserve; nor adorn them with such charms of composition as some could bestow, they will possess at least one recommendation to your notice, which I trust will secure a patient and favourable reception. This is neither more nor less, than that solicitude for your happiness, both here and hereafter, which prompts me to the undertaking. I shall now proceed to illustrate and enforce as well as I can the subject of the present Lecture, which is “the Moral and Religious Obligation to Improve your Time as much as practicable.”

Happiness is the universal aim of mankind; and however we may differ as to the means of its attainment, all agree in believing it to be deducible from the pleasures of sense and intellect, combined in various proportions and enjoyed under more or less restraint. As this evidently appears to be the great purpose for which we were created in reference to this life, it irresistibly follows,

that both morality and religion concur in placing us under indispensable obligations to avoid every thing which can mar, and to seek all things which can promote and secure this temporal object of our being. But here our difficulties commence. For although all will tell you, that our senses were given to be used,—our intellect to be exercised; yet some will say that the latter is only designed to be caterer for the former; while others will almost forbid you the entire use of all these faculties. In regard to our intellect, there are men who will caution you against too constant an application of its powers, lest they be worn out; while others will tell you, that not a moment should be *lost* (as they call it) from mental pursuits. Some will have us draw on these two sources of happiness, altogether for selfish purposes, at the same time, that others will say, we must live for mankind, not for ourselves. That all those who seek the chief temporal good by such means must be wrong, I think it not very difficult to prove. The truth is, that the

cases supposed, are all extremes; and the middle course in these, as in most other matters, is the true one. That the mere sensualist cannot be right, requires but little argument to show. *His* happiness hangs by an hair. His passions continually stimulate him to unlimited indulgence; while he is under no restraining power of self-control to keep alive the power of enjoyment. And this unlimited indulgence, as constantly and as certainly tends by every act to destroy his health, —the sole and most precarious dependance of this wretched and brutal being, for those gratifications of which, at best, he is capable in a far inferiour degree to the beasts that perish: since *they* in their natural state never so cloy their appetites by excess, as prematurely to wear out the powers which nature has given them. That the solitary recluse who foolishly denies himself every thing which the generality of mankind denominate *pleasure*, for the sake of devoting himself to endless study, cannot be much nearer the truth—a few remarks will suffice to prove.

His health, although not as much exposed as that of the sensualist, is still in continual danger of irreparable injury; his seclusion from society renders him cynical and selfish, and all his knowledge, unless it be used for the general good as well as his own gratification, is like the unprofitable servant's talent, buried in the ground; and doubtless will equally incur the curse of an offended God. The two foregoing characters manifestly can never be happy; nor are they ever likely to find many imitators among your sex. Still as there have been some instances of ladies who devoted themselves to books, to the entire neglect of every thing else, and of others who, for the sake of luxurious living, would risk the loss of health, fortune, and life itself, it may not be entirely without its use to hold up all such, as objects of your avoidance. The first are eternal subjects of well-merited ridicule with both sexes; while the last excite no other sentiments, than disgust and contempt. Neither can have much chance of any real enjoyment; nor are those

much nearer the mark, who, although acknowledging the necessity both of sense and intellect to human happiness, would yet live either entirely for themselves, or only for others. The truth is, we *must live for both*, if we would fulfil our duties; and these require that we should always endeavour to promote the good of others, at the same time that we take care of our own. Have we any doubts in regard to the means of attaining these objects, let us appeal on every practicable occasion to that Heavenly Guide,—our Reason,—and we shall rarely be at a loss how to act. This would soon satisfy us, that our senses were designed by a beneficent God, in the fulness of his wisdom and goodness, to direct us instinctively, as it were, in the choice of such things as will contribute to supply our bodily wants;—to gratify the tastes peculiar to each sense, under such salutary restraints as are calculated to prolong our power of enjoyment from these sources, and to guard us against external and bodily injury. The same divine monitor enables us

to comprehend the true uses also of the various faculties of the mind; which to be brought to their full vigour, and retained therein, require as constant exercise, as is compatible with health;—this being essential to sanity of mind, as well as body. It is by such combined views as the foregoing, of our animal and rational natures, that we arrive at a knowledge of the temporal purposes for which the great first cause—a God of infinite power, wisdom and goodness, hath created mankind. And having seen how wisely, as well as mercifully he has contrived, that the most direct road to happiness in this world, is through a strict compliance with all our moral obligations—among the most important of which, are temperance both of body and mind, industry in acquiring and usefully employing knowledge, economy of time and possessions, philanthropy and beneficence; we are led by easy and obvious steps to the belief, even independent of the direct evidence of Holy Writ, that our situation in the world to come, will entirely de-

pend upon the extent of this compliance. But when we open that best gift of our Father and God—the Holy Scriptures themselves,—this belief is confirmed beyond the possibility of doubt, by a revelation as clear as the light of day, where, in addition to the sanctions of reason and experience, every neglect of duty is denounced under the most awful and appaling responsibilities; and every fulfilment thereof, solicited and encouraged by promises of “that peace in *this* world, which passeth all understanding;” and of that unutterable bliss *in the next*, which “it is not in the heart of man to conceive.” How is it possible then, my young friends, that any of us can neglect “so great salvation?” How fatal is the desperate error of imagining that any indulgence whatever, either of body or mind, taken at the expense of virtue and wisdom, can procure us happiness,—even in this very brief state of existence? These heaven-bestowed guardians of our temporal and eternal welfare, can never be offended with impunity; nor do we

ever fail, sooner or later, to suffer some punishment proportioned to every transgression against their unerring dictates. If we disobey them in the slightest particular, some inconvenience is almost sure to follow; and rebellion against them in more important matters, rarely escapes from some one or other of the following evils:—disgust and loathing at ourselves, and the objects of our short-lived gratifications; remorse, contempt from the world, poverty, disease and death. Of the many millions of human beings who have acted upon this most delusive plan of unrestrained indulgence, we have no historical record of a single individual who has not utterly failed in his calculation. None have escaped severe disappointment in seeking happiness from such a source; whilst thousands have met misery and ruin in all their most aggravated forms. God forbid, my young friends, that any such dreadful calamity should ever befall you; but the fate which has afflicted millions of our fellow mortals, is never so remote that any can

claim entire exemption from its danger. The road of error, in morals and religion, has few—very few stopping places; and the moment you voluntarily step into it, you place yourselves on the side of a slippery precipice, and every inch that you slide down increases your liability to move with accelerated velocity; until at last you are irreclaimably lost in the bottomless gulph of eternal perdition.— This awful fact of the perpetually augmenting influence which vicious habits acquire over us, is farther confirmed by the experience of every one now living, before he has passed through half the very short term which heaven has allotted him. Yet still the infatuation and madness of indulging in them, rage as if all the moral and religious light in the world, had been extinguished by a new revelation from the spirit of evil, assuring us that *we alone* could safely do what no other human being ever had done. This is the more wonderful, seeing that in most temporal matters of ordinary and daily concern, we pursue the course which prudence and common

sense prescribe. Who, for example, is there among us, who buys only two yards of cloth for a dress that requires six ; or purchases one suit of clothes for a term of years, knowing that not less than half a dozen will suffice? Who will take a journey of several days, and neglect to provide, when he can, all which he believes will be wanting while he is gone? Or what person can be found so inconsiderate, that in building a house, fails to aim at making it such as will enable him, not only to enjoy the pleasures of spring and summer ; but to guard also against the storms and rigours of autumn and winter? In all these cases we invariably calculate in such a way as to secure—at least so far as human foresight *can secure*,—the requisites for comfortable subsistence during the entire term for which we expect to want them :—in short, we wisely adapt the means to the end. Yet in providing that “breast-plate of faith and armour of righteousness,” which are to constitute our clothing for time and eternity ;—in getting ready for that journey which we

must all inevitably take, to the regions of everlasting bliss or misery; we proceed as if it were the easy, joyous excursion of a single, delightful day. And in our preparation for “that habitation not made with hands, eternal in the heavens,” we act with the thoughtless folly of so many children building a house of cards, which every breeze stronger than the gentlest zephyr, will instantly blow down.

The most fortunate among us has no right to calculate on passing through life, as if it were one continued spring of blossoms and verdure, or one uninterrupted summer of genial showers, serene skies, and delicious fruits. For although the vernal hours of youthful innocence and health may glide away with a few, in continual gaiety of heart;—though the season of their maturity may be passed in almost constant enjoyment, such instances so rarely occur, that it would be madness in any one to anticipate for himself a similar fate. With an immense majority

of mankind, even the halcyon period of youth and maturity, is not exempt from numerous afflictions. And by every one who lives beyond it, the gloomy autumn and winter of old age, with all their inconveniences, privations and sorrows, must unavoidably be encountered. The hours of irksome solitude, of disappointed hopes and tormenting fears ; of sickness, pain and anguish, or some other adversity, *must come* for each, in a greater or less degree. The iron hand of poverty may reach even those who, at present, appear far beyond its reach :—disease and death may bereave us of the dearest objects of our affection :—and the misery and anguish of such visitations may crush us to the earth. Alas ! my young friends, what *then* will become of the mind destitute of all those consolatory resources, which literature, science and christianity supply :—and which the God of all mercy and love hath taught those who possess them, so to use, as to mitigate at least, if not to cure, whatever we may be called upon to suffer, even from the greatest cala-

mities of this transitory life? These are considerations that I would have daily present to your minds; and I most earnestly entreat you for your own, as well as for the sake of all whom you love in this world, never to forget them. Do not avoid them, as sources of pain; for although they may prove so at first for a short time, yet if you will only cultivate them as an intellectual habit, such will be the salutary influence which they will exercise over your whole soul, that lasting serenity and peace of mind, (such as the world can neither give nor take away,) if not great positive happiness, will certainly be the result. Take care also, ever to remember that although youth is the season of enjoyment, it is also the season for preparation to guard against suffering, and to extend our pleasures from temporal to eternal concerns.— Recollect too, that it is a season which if once lost to all those great and noble purposes for which it was most mercifully given, is gone forever: since the pliancy, elasticity and vigour of mind requisite to the acquire-

ment of such mental habits as are necessary to carry us well through life, can no more be commanded by mature years and old age; than that vigour, elasticity, and pliancy of body and limbs which are indispensable to the successful performance of great feats of dexterity, activity and strength. There is a still farther aggravation attendant upon our abuse of this evanescent season for improvement. The bitter remorse always superinduced by such abuse, upon minds not totally depraved, must ever greatly overbalance any pleasure which we can possibly enjoy from neglecting this most precious and irreclaimable opportunity.

When my mind is occupied (as it often is,) by such reflections, I can seldom contemplate the countenances of the young, thoughtless, gay people whom I frequently see, without being driven to calculate their individual chances for future happiness; and rarely indeed, do my anticipations solace me with the prospect of much enjoyment for

those who arrive at maturity, unprepared as too many of them appear to be, for encountering the innumerable trials which they must necessarily undergo. The maladies almost inseparable from our mortal existence;—the losses and crosses of adverse fortune; the indescribable agony of separation by death from all they hold dear on earth; together with “the thousand other ills that flesh is heir to,” all rise in heart-sickening perspective, and almost annihilate the hope that any will attain the portion of felicity which I would most willingly secure for all, if continued prayers offered up to the throne of grace in their behalf, could have any avail. On such occasions I can hardly forbear to cry out—Oh! beware, my young friends, beware I beseech you, before it be too late, not for a moment to neglect any of the means which an all merciful God so constantly offers you of avoiding in many cases, and mitigating in all, the various evils and sufferings which threaten your peace in the present life, and impede your course to the

mansions of eternal rest in the life to come. These means, thank Heaven, are in reach of us all, and require no extraordinary power either of body or mind to use them as our Creator designed we should; for the possessor of *one* talent has the same promises of happiness with him to whom *ten* talents have been given; and from neither has more been demanded than he was able to perform. We have only to walk steadily in the path of duty, wherever our lot may be cast, to achieve all that we are asked to do; and this duty is comprised in the fulfilment of our moral and religious obligations.

Let me not, however, close this address without presenting you with a picture of life less discouraging and revolting than the preceding;—a picture too, which all of you most probably may realize, only by persevering to the end in a course of intellectual improvement, guided and governed by a sense of duty to yourselves, to others, and

to your God. Useful occupation both of body and mind, continually prompted by the foregoing great, leading motives of moral and religious obligation, is the true secret of human happiness; and the being who possesses it, may reasonably count upon attaining as much felicity, as generally falls to the lot of mortality. By this course, from which *none are excluded*, you may actually enjoy, even the pleasures of sense, (as far as they are allowable) infinitely more than those who act upon any other principles. By this course it is, that you may open for yourselves all those exhaustless treasures of knowledge that furnish the proper subjects upon which to exercise literary taste, and scientifick talent. By this course alone can you render yourselves objects of love, admiration, and esteem to the wise and the good throughout the whole circle of your acquaintance. By this course only, can you ever expect to be qualified for leading others, in whose welfare you may feel the deepest

of all earthly interests, along the same delightful paths of knowledge and of virtue, which you have endeavoured to tread yourselves. By this course alone, can you possibly repay the great debt of gratitude due to those who, with unceasing solicitude, have watched over your infant years ;— have cherished you with unabated affection as you advanced in life ;—and have spared neither pains nor expense in your Education at maturer age. And *finally*, by this course, and none other, can you ever hope, on returning to the bosom of your families, after having successfully finished your studies, to enjoy the unutterable ecstacy of being received by those whom you most love and revere, with the silent tears of pious joy at finding you all that their hearts could wish, or fondest expectations anticipate. *Yours* then may be the endearing, heaven-directed occupation of smoothing the pillow of declining age ; of cheering continually the remaining hours of those to whom you are bound by all the ties of consanguinity and

affection ; and of meriting—as well as receiving their dying benedictions,—should Providence ordain that you must survive them.

LECTURE II.

IN my first Lecture, I endeavoured to convince you of the moral and religious obligations to improve your time as much as practicable. How far I succeeded, must be left to yourselves to determine. The subject of the present address is—*the best means of Improvement* : and your future destiny will most essentially depend upon the use which you make of them, while the sunshine of youth, enables you to labour for their acquirement, before the night of old age cometh, when no man can work. Would you have that destiny a way strewed over with flowers ; would you colour the picture of your subsequent life with all the lovely tints which virtue and knowledge can bestow ;—in short, would you be happy both here and hereafter ; then treasure these means of improvement in your heart, as you would its vital

blood ; make them the constant rules of your conduct ; the standard by which you estimate the value of every object of human pursuit ; and the faithful guides to point your way to the love and affection of the wise and the good ; to the admiration and delight of all with whom you may be connected by the nearest and dearest of all human ties. If, however, you should have no such laudable ambition,—which God forbid :—if your wishes lead you to a life of utter idleness ;—of selfish and sensual gratifications ;—of frivolous amusements and vain ostentation ; you have only to neglect these means, and in all probability, you may for a time, fully succeed in your objects. But what will be the consequence ? A possibility of making yourselves the gaudy butterflies of a day's chase to the frothy coxcombs and profligates of our sex ;—with the certainty—should you survive the rapidly evanescent period of youth, that you will become the caterpillars of avoidance for weeks, months and years, to all whose regard and esteem

is worth seeking. You may, it is true, be still *parts* (but little better than nuisances) in that most endearing union of interest and affections—called *a family*. As children, you will be of no use to your parents ; as sisters, your fate will be merely—not to be disliked, and as wives, you can have no hope nor right to occupy a higher station, than possibly to be considered convenient articles towards house-keeping. But man's most esteemed participants in prosperity ; his best comforters under all the afflictions of adversity ; and his most beloved friends in every situation, must be women of quite a different order. They must have cultivated understandings, great self-control, kind and affectionate dispositions, and a constant, operative conviction of the necessity under which they live, faithfully to perform all their moral and religious obligations. I hope you will not understand me as predicting an old age of neglect and contempt to all who do not become what might be called learned ladies. Such attainments but very few can ac-

quire, owing to the very short period allotted in our state of society to Female Education. But that species of learning which is of infinitely more value to both sexes, than any other, is within reach of you all. It is simply to know your various duties ; and to feel and to cherish continually, the proper motives to practise them. Many things, however, which belong to polite Education, are also readily attainable : and these are not to be neglected without incurring the hazard above represented. You, (if any such now hear me,) who rather than study while young, choose in case of old age to play the part of the bird which, in mockery, has been called the bird of wisdom—vastly solemn, and marvellously sapient in your own conceit, but exceedingly silly and ridiculous in the eyes of every body else ; may abuse, as much as you please, all the opportunities for improvement afforded by the kindness and affection of your parents ;—without doubt, you will obtain your reward in securing the ridicule and avoidance which your

own idleness will have so inconsiderately, but justly merited. But to you, who aspire to better things, (as I most fervently hope that all do,)—to you who ardently desire, when time shall be no more, to render back to your Father and God, the rational and immortal souls which he has given you, adorned with all the virtue and knowledge of which they are susceptible ;—to you who have these elevated and truly glorious views, I need only say—enter, my excellent young friends, without reluctance, or apprehension, the path of science, however rugged it may at first appear. The fair and fragrant blossoms of promise will soon court your acceptance on every side ; and, ere long, its delicious fruits will recompense all your toil.

Before I commence the particular subject of the present Lecture, I would most earnestly urge you, seriously to consider a few general remarks on the means by which you yourselves may certainly discover, whether any thing which I may recommend, is

likely to render you any service. In the course of these addresses, I shall have frequent occasion to hold up many qualities and practices for your imitation ; and not a few for your avoidance. The strictest self-examination will be your duty in both cases ; and exactly as you condemn or acquit yourselves without reference to others, in either instance, will be the benefit you will derive from any warnings, admonitions, or recommendations which I may offer. If,—when you hear any habit or quality mentioned as a fit subject for pity, ridicule, or odium, you find yourselves immediately looking round among your acquaintance and companions to see who most resembles the picture ; instead of rigorously demanding of your own heart ;—*can this be my likeness ?* your listening to such Lectures will be worse than useless : for it will only sharpen your appetite for censure, and invigorate your malice ; instead of quickening your powers of self-detection, and strengthening your resolution of amendment. On the contrary,—

when talent, or wisdom, or virtue constitute the theme of applause ; if you find your eyes immediately ogling yourselves in search of food for your pride, vanity, and egotism, instead of searching first for the resemblances among your associates and friends,—not that you may *envy*, but *imitate* them, your immediate prayer to God should be :—“ Father of mercies ! cleanse thou me from secret faults.” Without a sufficient degree of humility to guard us against self-conceit ; and at the same time to render us more observant to our own, than of other people’s faults ; no rules whatever for improvement, can do us much good. But confidently hoping that you will each apply these rules as you ought,—that is, as tests for yourselves, rather than for your companions, I shall proceed to state and explain them :—

The first means of improvement which I shall recommend for your practice, is one upon which all the rest materially depend. It is briefly this :—“ *do with all your ability* .

whatever you *have to do.*” And the second is like unto it :—“ never put off until to-morrow, what you ought to do to-day.” I will not go so far as to say, that “ upon these two hang all the Law and the Prophets ;” but I feel fully warranted in asserting, that every person’s progress both in virtue and knowledge, will be precisely in proportion to his neglect or observance of these two cardinal maxims. In fact, nothing either in art or science, can be effectually learned, or well executed without them. When these rules are faithfully observed, every step that we take towards the temple of knowledge is secure against retrogression. We appear, perhaps, to advance more slowly, than those giddy, volatile travellers, who are for going on at a hop, skip, and jump ; but our progress is as certain as the light of day. And the most encouraging part of the business is, that *our* motion is continually and geometrically accelerated ; whereas the movements of those who follow any other method are constantly more and more retarded by fits of

childish impatience at their own silly neglect of all the intermediate steps in improvement; by the real difficulties of acquiring any art or science, without a thorough knowledge of its rudiments; and by seeing others who started at the same time with themselves, for the same goal, almost within reach of it, while *they* appear either to stand still, or really to be going backwards. The inevitable consequence of this state of things is, an almost invincible reluctance to do whatever is attempted; or utter despair of doing any thing. We, then, according to the common practice of shifting the blame from our own shoulders, find fault with our capacities, when we should censure our laziness; or perhaps seek consolation in condemning the methods of our teachers, instead of taking shame to ourselves for neglecting to follow them.

Another most essential means of improvement is, to believe yourselves capable, by perseverance and industry, of learning

whatever thousands and millions have learned before you. Too many young persons are prone to conclude upon even the slightest puzzle in their studies, that they are incapable of unravelling it. Instead of endeavouring to disentangle it by patient application, as they may have seen their mothers do by a skein of rumpled thread which at first appeared inextricable, they are for pulling and tearing away, in haste to be done, or throwing it into the fire, as not worth the labour. Instead of adopting for their constant motto—"Juvat transcendere montes,"—"it delights me to surmount difficulties;" they faint, or fall into a fit of the sullens at the very bottom of the Hill of Science, rather than make the smallest effort to ascend it. Should the teacher of any such scholar ask at any time, after hours of patient waiting;—"why have you not learned your lesson yet?" the usual answer uttered in the treble key of a pouting cry, is in language something like the following:—"Indeed, indeed, now, Sir or Madam, I have tried, and

tried, and can't learn it. This plaguy thing is too hard—pray let me try something else :" When probably the whole trial has consisted in first taking a cursory look, and then holding the book the rest of the time, apparently perusing it, but in fact not studying a single word that it contains, and only gazing at the letters as so many unintelligible hieroglyphicks cut upon paper for no other purpose but to plague all such little girls as greatly prefer play to study. To labour more or less, is the lot of the whole human race ; it is the eternal law of our nature ; and none have the smallest right to expect that they can gain either learning or wisdom without paying a portion of this tax for it. Would you therefore be either wise or learned, you *must* be content to encounter some toil for such an inestimable blessing. But plain, common sense, diligent application, and patient study are all the weapons you will really need for combating—aye, and conquering too, all the bug-bear books that will ever be put into your hands.

Another means of improvement, scarce less necessary than those already mentioned, is never to make invidious or discouraging comparisons between your own progress, and that of others. By the first, you will lose in envy infinitely more than you can gain in knowledge,—to say nothing of the great effect which the perception or conceit of your being a little more advanced than your associates, will have in relaxing your own exertions. And by the last, your improvement may not only appear less than it really is ; but you may ascribe your want of equal information to inferior capacity, when it has really proceeded from the want of equal diligence. The true way is, to compare your own progress with itself. In other words, contrast from time to time, your present with your past acquirements ; and if you find upon an impartial examination that you *have advanced*, and feel a strong desire *still to go on*, you need never despair of success. The calumniators of your sex have so long, and so often imputed to you, fickleness, petu-

lance, want of perseverance, and incapacity for close study and scientifick acquirement, as peculiar characteristicks, that some ladies seem actually to have been persuaded the imputation was true. Indeed, not a few have gone still farther, and if we are to judge by their practice, not only take no pains to disprove the slander, but would lead us to believe, that they even deemed these qualities feminine prettinesses and graces. But you may rest well assured, my young friends, that there is no imaginable reason for thinking any of those mental qualifications which are most praise-worthy in *our* sex, either censurable, or unattainable in yours. The divine author of our being, can never have designed, that faults in one sex, should be virtues in the other; nor that mental perfection in man, should be mental imperfection in woman. To learn and to teach, to suffer calamity and relieve distress;—to endure misery or enjoy happiness, is equally the lot and the privilege of both. Courage to meet danger, fortitude

to suffer pain, temperance in prosperity, resignation in adversity, diligent application in acquiring useful information, and perseverance in duty, are neither less necessary, nor more commendable in the one, than in the other. Away then,—for ever away with all such silly affectation of qualities or practices as you would justly ridicule and despise in *our sex*, under the utterly false notion, that they are at least allowable, if not really attractive *in yours*. Rely upon it that the sentiments and habits which would make a foolish and contemptible man, can never make a wise and amiable woman. You might as well cultivate wens, carbuncles and warts for beauty-spots in your faces, as qualities, which in fact would be deformities in your mind. No lady would ever think, for a moment, of doing the first;—why then, should they ever be guilty of the last, which is not only equally absurd, but actually wicked. Although some of these remarks would be more appropriate when lecturing upon Temper; yet they are so closely con-

nected with the means of improvement in literature and science, that I could not altogether omit them here.

The last Rule which I will give you, is to suffer nothing to divert or withdraw your attention from the immediate object of investigation, during the time which you are required to devote to it. A great master of eloquence being once asked, what were the three requisites to constitute an orator, replied:—"Action, action, action;" and were a similar question propounded in regard to the acquisition of useful knowledge, we might with equal truth, answer: "Patient application,—patient application,—patient application:" for in the constant exercise of this consists the whole secret. The fable of the tortoise and his travelling companions, is a most happy illustration of this fact; for he arrived first at the place of destination, although incomparably less qualified to all appearance for the undertaking, than either of the party. Never intermit, therefore, your

exertions to conquer any apparent difficulty which your lessons for the time being, may present; and a degree of success, sufficiently encouraging to enable you to go on prosperously, will assuredly follow. Learn to rely on your own powers, and they will not only seldom fail you, but they will strengthen with every fresh exertion. One lesson got *for yourselves and by yourselves*, is worth forty which other people get for you. Indeed, no information obtained in the latter mode is worth much more, than the knowledge of a parrot. You can only repeat, without understanding, what has been told to you; and so can poor Poll. The petted, feathered prater, can look full as wise too, as the little Miss who is content to learn in no better way, than repeating by rote what she has heard others utter. Thus equipped for show, and a poor show indeed will it be, the most she can hope is, to pass muster among the equally vain pretenders to literary acquirement; but among men and women of really cultivated understanding, the least mortifi-

cation which can happen to her, is to become the object of their continual pity and commiseration.

I will now recapitulate the foregoing Maxims in the form of mandatory precepts, and conclude.

Do whatever you have to do, with all your might.

Never put off until to-morrow, what you ought to do to-day.

Believe yourselves capable by perseverance and industry of learning whatever thousands and millions have learned before you.

Never make invidious, or discouraging comparisons between your own progress and that of others.

Suffer nothing to divert or withdraw your attention from the immediate object of

investigation, during the time which you are expected to devote to it.

If you will heartily adopt, and faithfully practise these Rules, you may all be morally ~~sure~~ of making very considerable improvements, both in knowledge and virtue. All cannot expect to make them in equal degree, any more than they could calculate on making the features of their faces alike. But with equal opportunities, and equal diligence, there is not one who now hears me, but may certainly attain sufficient proficiency in all the most useful, and in some of the most ornamental branches of Education, amply to reward them for the labour of every hour devoted to the all-important object of mental cultivation.

I will now conclude in the words of the eloquent Alison, than whom no man seems better qualified to advise, whether we consider his piety, his sound sense, or the admirable and impressive manner in which he al-

ways addresses himself both to our understandings and feelings. In his sermon "on the religious and moral kinds of knowledge," he concludes by addressing to the youthful part of his audience the following deeply interesting admonitions:

"You are called by the providence of God to the first rank in the society of men; you are called by the same providence to the first duties; and the voice of nature coincides with the voice of the Gospel, in the solemn assurance "that of those to whom much is given, much also will be required." Do you then wish, with the natural generosity of youth, to fulfil in after years the duties to which you are called? Now is the time for this sacred preparation. It is now, in the spring of your days, that you may acquire the knowledge, and establish the habits which are to characterize your lives; and that you may elevate the temper of your minds to the important destiny to which the Father of Nature has called you. The

world with all its honours and all its temptations, will very soon be before you ; the paths of virtue and of vice are equally open to receive you ; and it is the decision of your present hours, which must determine your character in time, and your fate in eternity.

“I pray God that you may decide like christians ;—that you may take, in early life, “that good part which will never be taken from you ;”—and that neither the illusions of rank, nor the seductions of wealth, may lead you to forget what you owe to yourselves, to your country, and to your God.”

LECTURE III.

OUR present Lecture, my young friends, will be on Temper and Deportment,—which, taken in their most comprehensive sense, embrace every thing that can secure love and esteem in this world, and happiness in the next. The subject is of the deepest imaginable interest to us all. Let me, therefore, earnestly entreat you to give me your entire and serious attention, while I endeavour to urge some of the many considerations which should recommend it to your constant regard. If it could add any thing to your wish to hear what I may have to say on the foregoing topicks, I would conjure you to imagine the possibility that the spirits of all whom you most value, either among the living or the dead, may at this moment be listening with indescribable solicitude to hear whether the individual who now ad-

dresses you, may utter any thing calculated to make an impression so lasting on your hearts, as to show itself hereafter, continually in your lives.

Temper and Deportment are the chief ingredients of what is called—character. And so intimately are they blended together, that it is not always easy to distinguish which contributes most to our good or ill fame. It may, however, be said, that Temper is in general the source of our motives;—Deportment the mode of performing those actions which flow from them. Temper supplies colouring for the picture of our lives;—Deportment puts it on. The first, according as it proves good or bad, renders us objects of esteem or aversion to mankind; of continual peace, or feverish disquietude to ourselves; and of approval or condemnation to the God who made us. While the last forms either the greatest charm and attraction in all polished, virtuous society, or its bitterest and most disgusting annoyance. So powerful an

influence indeed, do their combined agencies exercise over the whole human race, that they may truly be said to be almost despotic. For when both can be brought to bear fully, with all their energies in complete operation, they act like a spell of enchantment. They conquer dislike, subdue obstinacy, appease wrath, sooth affliction, enhance joy, and not unfrequently persuade even our boasted reason in opposition to itself. There is scarcely an action of our lives with which Temper, or Deportment, separately or united, has not some concern. Nor do we ever take any part in the daily intercourse of society, without manifesting something, either in feeling or manner, that discloses the habitual dispositions of our hearts,—the prevailing characteristicks of our actions. Of what pre-eminent importance then, is it to us all, to cultivate such deportment and temper only, as will render this disclosure a source of allowable self-esteem, rather than of mortification, shame, and bitter self-reproach!

The great, leading distinction, between good and bad Temper, and good and bad Deportment, are so obvious, that much need not be said about them. But there are innumerable little traits and shades of difference, that although not easily distinguishable, are yet so frequently influencing the opinions which others form of us, as to require a minute examination. A boisterous, turbulent, quarrelsome, malignant temper is so strongly marked, and causes so much mischief in the world, that all who labour under so deplorable a misfortune, must be nearly as conscious of the fact, as those who suffer from its effects. Some dread, others fear, many despise, not a few will punish, and all will avoid such characters. In the midst of society they stand nearly as much alone, as in a wilderness. They can excite neither love, esteem, nor sympathy; no heart is open to them; cheerless and forlorn must be the whole tenor of their existence; and they are almost as much excluded from all the rational pleasures, the refined enjoyments,

and endearing ties of social life, as if they were ferocious beasts of the forest, rather than human beings. Like Cain they have a mark set upon them,—or more correctly speaking, they have set it on themselves, which even little children can understand ; and “*avoid ye, avoid ye,*” seems to be so legibly written on their very forehead, that he who runs may read. Do you fear (as I fervently hope and believe that you do,) to resemble such dæmons in human shape, let me implore you, my young friends, continually to guard your hearts against the most distant approach of any of those baneful passions whose effects I have endeavoured to depict. They are fraught with deadly poison ; and to permit them, even in the slightest degree to influence your actions, may give them a power over you which you can never after subdue. An undeniable proof of the universal dread and aversion inspired by a contentious, scolding, malicious, violent tempered woman, from the earliest ages to the present time, is displayed in the unanimity

with which wits, satirists, moralists, and divines have always acted in denouncing, shaming, ridiculing, and exposing her. There is no term of reproach scarcely,—no epithet of contemptuous merriment,—no language of odium and scorn, no sentiment of pity, repugnance and disgust, that has not been uttered either in speech or writing about her. In short, she is an object either of constant commiseration, or unconquerable dislike to all who know, or hear of her truly deplorable disposition. To crown the whole, she has been stigmatized from time immemorial, with every kind of nick-name that could degrade, vilify, and disgrace her character. Thus, Termagant, Tygress, Vixen, Tartar, She-Dragon, and Spit-Fire, with many more of the same stamp, have so long been appropriated almost exclusively to designate her, that they have nearly ceased to have any other meaning. Nor should any one be at all surprised at this, who reflects how much it is in the power of one of these female dæmons to disturb all social inter-

course; to imbitter every thing like social enjoyment; and to poison effectually the very sources of all domestick happiness. Her tongue—if not her hand, is against every body; and it is natural at least, if not altogether right, that every one's tongue should be against her; for she may truly be called the common enemy of all.

But there is a temper apparently quite the reverse of this, which, although not so entirely odious, is nearly as much to be dreaded and shunned. It usually dresses the countenance in smiles; and is often concealed from the individuals themselves, under the specious disguise of such an overweening interest in the affairs of others, that no time is left for the proper attention to their own. Home therefore, is the last place in the world, where such persons will remain, if they can possibly help themselves. In a word, this temper is known by the summary title of “gossiping;” than which there cannot be one more extensive in its opera-

tion; more annoying, vexatious, and prolixick in petty mischief; more corrupting to the hearts of the possessors; nor more productive of all those suspicions, jealousies, animosities, disputes and quarrels, which always interrupt, and often utterly destroy the peace and harmony of whole neighbourhoods. If your bitterest enemy could accomplish a wish against your comfort, your characters and your happiness, he could not well make a worse one, than that you should all become expert and confirmed Gossips. For your power and propensity to pursue a course which would mar all, would be increased exactly in proportion to the extent of your reception in society; and this would be continually extended by the constant accumulation of family secrets, private history, and domestick scandal, that time and opportunity so copiously supply to those who have a genuine taste for collecting. Such materials constitute the stock in trade of the true Gossip. Her standard topicks of conversation, are the blemishes, faults and vices of

her acquaintance,—if these are not so publick as to deprive the exposure of all air of secrecy ; but where she designs to treat her audience to any thing peculiarly interesting and delightful, she serves up the mangled reputation of some individual generally thought exemplary. On such occasions to betray either pity for the slandered, or disgust at the slanderer by attempting to vindicate the injured party, will generally bring your own character into jeopardy, as soon as your back is turned. As the Gossip is the cherished inmate of many families, and cannot very easily be excluded from any ; there is no domestick sanctuary scarcely, but she can penetrate in some mode or other ; no family compact so sacred, or free from all possibility of dissolution, that she cannot at least shake and weaken, if not utterly destroy it. Hence it becomes the more necessary to furnish you with as many means as I can, to enable you to detect, either in yourselves or others, not only the confirmed habit of gossipping—however glossed over ; but also those single

acts, which if too often repeated, will certainly produce that habit. This evil spirit frequently solicits your confidence by pretending to trust *you alone* with secrets, which she has told in the same way to every one who would listen to her. To judge of her motives, you have only to ask yourselves;—does any particular intimacy authorize this confidential communication? Have I any great personal interest in hearing this affair? Will it not materially injure the individual of whom it is told, if it be generally known? Unless you can answer the two first in the affirmative, the extent of the injury to be done, should always convince you that no good motive could possibly prompt the disclosure. Another unerring rule by which you may discern the real gossipping spirit, is the general practice of dwelling more upon the defects, faults, and vices of your acquaintance and friends, than on their excellencies and virtues: particularly where the usual prologue is an earnest disclaimer of all gratification in such details, accompanied by a

self-complacent averment of great regret that “such things are;”—but that the truth should be spoken at all times,—even if our dearest friends suffer by it. The gossipping spirit is farther evinced by selecting as favourite topics of conversation, every little detail in the domestick economy of our absent neighbours, and visiting acquaintance:—inferring sluttishness or waste from any apparent neglect, however accidental; or parsimony and meanness from some scantiness of viands or furniture, which, for aught we know, has been unavoidable. In short, gossipping may be defined,—a restless spirit of envy, detraction, and censoriousness, always aiming to do sure, but secret work; and never in its proper element, except when setting neighbours together by the ears; depreciating the reputation of others; or labouring to elevate its own at other people’s expense. Talking without restraint about every body, and every thing—although, in itself, nothing more than a proof of an idle, ill-regulated mind, indicates a temper that is always in

danger of degenerating into this vice:—for vice I *must* call it, and of a very perilous nature too. Against this disposition, as well as against that first described, there is no necessity, I trust, to give you farther warning. Your own good feelings, your own good principles, your own hopes of present, as well as future happiness, will prove sufficient, as I earnestly hope, to guard you from every danger of such deadly infection. May Heaven grant, my young friends, that you never may have cause to apply any of the foregoing remarks, either to yourselves, or to any of your connexions.

The circumstance of the term “bad temper,” being generally applied, chiefly to such as display only the angry and malignant passions, has occasioned many defects of temper, either to be but slightly condemned, or altogether disregarded. Among these, the disposition to laugh at, to vex, and to tease our companions and acquaintance; to annoy them by practical jests; or

in some apparently good-humoured way to wound their feelings, stands conspicuous for its frequency. And it is the more to be deprecated, because it is generally recommended to the young and the thoughtless, by the air of gay wit, and jocose sprightliness with which its fantastick, but frequently injurious tricks are played off upon the poor victims of this unjustifiable practice. A moment's serious reflection,—should either of you ever find *herself* one of these victims, ought to be sufficient to convince the sufferer, that such a practice, if confirmed into habit, cannot possibly proceed from any other source, than a cruel, rude, and unfeeling heart. Shun it then, I beseech you shun it, as entirely unbecoming the gentle character of your sex; forbidden by all the laws of mutual kindness, and good breeding; and repugnant to the true spirit of christian benevolence

Were I to say all which might be urged in favour of the temper most desirable,

I should be compelled to write a book, instead of a single Lecture. But there is one place where you may find a definition, or rather description of it, so full, and at the same time so concise, that you need go no farther, at least for the great outlines. One of the Epistles of St. Paul (1st Cor.) gives this explanation in language so clear and impressive, that none can read, and study it diligently, without being thoroughly convinced that it contains the best summary extant of all the mental qualities essential to the formation of a perfect character, so far as temper is necessary to make it. The single word "*charity*," comprises them all; and if all are to be diligently cultivated by those who anxiously desire to merit the praise of *good temper*; the qualities opposed to them, are to be as studiously avoided by all who fear to incur the odium and disgrace of *bad temper*. The continual dread of the one, is not less necessary, than the ardent desire for the other, in order to secure *that* which alone can justifiably be sought. Whatever may

be your future destiny, whether prosperous, or unfortunate; be it your fate to enjoy all the gratifications that wealth, or elevated station can confer; or to suffer all the calamities of pain, sickness, and abject poverty; still good temper will be equally useful, equally necessary. Without it, in the first case, you will find none to participate cordially in your pleasures; and destitute of it, in the second, you will have no one to sympathize fully in your affliction. In either situation you must stand friendless and unsought. If rich, you will be despised, and probably hated—even by those who associate with you for your money; and if poor, you will meet none of that effectual aid and relief which always flows from the hands and hearts of the benevolent towards virtue in distress. The object of christian charity *must* be virtuous, or the relief administered, is bestowed from a sense of duty, rather than from any feeling of real sympathy. But how far,—very far short—does this supply of mere animal wants fall, of all which the wretched

ed sufferer may often require to alleviate the whole burden of sorrow that overwhelms both soul and body. The pangs of the heart which constitute much the largest portion of human misery both in rich and poor, are not to be cured effectually by any thing but human sympathy bestowed *by* and *on* a truly christian spirit. Good temper then, my young friends, in its most comprehensive sense, is the “*sine qua non*,”— the great essential of character; without a large share of which you cannot possibly pass through life respected, esteemed, cherished and beloved. In the name then, of all the dearest objects of your affections; by every feeling of attachment, gratitude, and laudable ambition, which binds you to life; and by all your hopes of happiness here and hereafter, let me implore you never for a moment to relax your efforts to subdue every unamiable disposition, every unkind propensity; every emotion of envy, hatred, malice; and uncharitableness; every ebullition of scorn, anger, obloquy, revenge,

slander, and heart-piercing ridicule. If you love one another as companions, as individuals of the same sex,—but above all, as christians ought to do, you will need no other security against these hateful, detestable qualities: But without this safe-guard, continually nurtured as your bosom friend, I cannot venture to say how long you may escape. Deeply should I deplore your degradation into such characters as I have denounced; but it is a danger in some degree perpetually hanging over all those who fulfil not the christian precept—“*love one another,*” to the very letter, as well as in the true spirit of the command.

The subject of deportment, although intimately connected with that of temper, requires some separate remarks. It comprehends every thing meant by the words demeanour, manner, behaviour and conduct, so far as the person is concerned. Good deportment,—(if a single sentence could explain it,) might be well defined, as well as recommended by the following concise pre-

cept—"never affect to be what you are not :"—and if any one general rule would suffice, this, I believe, would be as good as any other. For it would guard you against an arrogant, supercilious manner, resulting from some fancied superiority; against the pretension to more learning, more wit, more wealth, more refinement,—in short more of any thing, than you had a right to claim. It would equally guard you too, against the opposite, but not less disgusting error, of affecting great humility in regard to all your attainments. It would secure you also against the awkward, embarrassed, ridiculous gestures of a would-be-fine lady; against mistaking noise for gaiety; rudeness, for easy, allowable familiarity; and boisterous mirth, and vulger jests for animated dialogue and sprightly wit. It would save you from the low rudeness, when entertaining others, of betraying your suspicions that they saw better things at *your* house and table, than they could see at *their own*. Nor would you ever commit, when entertained by them, the

equally vulgar incivility of appearing to despise or dislike what they gave you. It would maintain in your minds the habitual conviction, that their own natural manner, restrained by a constant regard to decorum, is best for every body; that the essence of all good deportment consists in putting every one with whom you associate, as much at their ease as possible; and that the only effectual mode of doing this, is *to appear at ease yourself*. The whole art consists in respectful attention to superiors; unconstrained civility and friendly regard to equals; kindness and condescension to inferiors; and uniform politeness to all. Never permit yourselves to use coarse, vulgar, rude, abusive, or passionate language to any; and always keep it in mind, that although our deportment and apparel have this in common,—that we must wear them *both* in company; there is one all-important difference between them. In the latter case we may have an *every-day*, as well as a *holiday-suit*; but in the former, duty, as well as policy, demands that we

should invariably keep on *our best*. No situation, nor circumstances, can exempt any lady from this law,—one indispensable part of which I must here particularize. I mean the invariable use of those daily salutations interchanged by all well-bred people. They should be most scrupulously observed by every body, whether they are strangers, or familiar acquaintance, visitors, or members of the same family. For intimacy, if exempted from this easily practicable illustration of good manners, would be little better than a license for rudeness, vulgarity, and entire neglect of common decorum. As good deportment has its foundation in some of the best feelings of the heart; reason and morality, as well as convenience and comfort, may be plead in favour of its constant observance. When not the effect of constraint, and mere outward compliance with what we believe the world requires of us, it flows directly from the benevolent desire to please and oblige; and therefore, whenever we see it, if the actor or actress be a tolerably good

one, we naturally ascribe it to an amiable disposition. Such then is its inestimable advantage, even where it is simply the effect of study and practice, unaided by natural good feeling ; but with this to render it habitual, social life has no greater charm, nor stronger ligament. It calls forth all the tender charities of our existence ; and cherishes, strengthens, and confirms that universal spirit of christian philanthropy, without a large share of which, life itself would be a curse instead of a blessing. Good or bad deportment displays itself in almost every thing we say or do ; and such is the influence which it exercises over mankind, that universal regard is attracted by the first, and universal repugnance excited by the last. Indeed even the most splendid talents, and extensive information,—nay, the all-powerful and transcendent charms of beauty itself, never attain much popularity, nor engage much homage, unless the deportment of the possessor be conciliating and agreeable. Whereas a very moderate share of abilities, and knowledge

united to good manners, graceful demeanour, and polite conversation,—even without personal attractions, very rarely fail to render the individuals who are remarkable for such attainments, universal favourites. Let not *even beauty* then, flatter herself with the vain conceit of ever making many captives, unless she devotes more time to making cages for their safe-keeping, than nets to entangle them.—Fine complexion, fine features, and smiles, may do well enough for the latter ; but fine temper, graceful deportment, and engaging conversation, can alone answer for the former purpose. These last may also be called universal letters of recommendation,—well understood, and of great current value among all ranks and classes of society ; so much so indeed, as to be every where the first objects of attraction, even before any thought is bestowed upon what may be the moral principles of the persons whom we meet in the world. We take it for granted at first sight, that good deportment can flow only from good principles ; and wherever we see

it, we almost irresistibly conclude, that these principles are its source. How incalculably important then is it, my young friends, that good deportment, as well as good temper, should form not only the subjects of your constant meditation, but the objects of your unceasing regard and practice. Possessed of these, you would ever be secure of a favourable reception, even among savages ; while with civilized man, their advantages are almost beyond all powers of calculation. The heart that can remain shut against their fascinating influence must be made of such materials as are rarely discovered in a human bosom.

I have reserved for the last, (as by far the most important of all,) your deportment during publick and private worship. This, to be effectual, either for ourselves, or as an example to others, should be both externally and internally, serious and devout. In reality, carelessness and impiety on this sacred occasion, is not less sinful in man, than in

woman; but publick sentiment exacts a much more strict observance of decorous and pious conduct from *your* sex than from *ours*. Indeed, so universally does this feeling prevail among the thinking and religious part of mankind, that a woman who would habitually be guilty of any visible inattention, levity of demeanour, or irreverence of attitude, during the few, the very few minutes devoted to prayer, would be looked upon, as something shockingly unnatural, and nearly lost to all sense of propriety ;—if not actually destitute of some of the most essential moral principles in the female character :—such as sensibility, gratitude, and a capacity to love as well as to comprehend the sublime truths and obligations of the Gospel. And what other conclusion, let me ask, could be drawn by any reflecting mind, from beholding a set of weak, dependent, helpless beings—such as we are, owing every thing, as a matter of grace, to the omnipotent God who made us,—even the very breath that we respire, (for he could strike us dead in the twinkling of

an eye,) and yet apparently incapable even for ten or fifteen minutes in the twenty-four hours, of rendering up in spirit and in truth, the poor, utterly inadequate homage of our thanks and adoration, for all the innumerable instances of his unmerited goodness and mercy towards us ? Can any person who has a heart, and takes this view of the subject, fail to shudder at the dreadful peril of such unpardonable neglect ? Can any one who has a soul to be saved, refrain from instantly and fervently praying, that, if such has been their state, all their former disregard of holy ordinances may be forgiven ; all their past insensibility to divine favour pardoned ; and all previous hardness of heart and contempt of God's sacred word, be converted into the pure, unchangeable, and ardent spirit of christian devotion ? May the father of mercies avert from each of us, all such irrational heedlessness of the hazardous condition in which we continually stand ;—all such impious disregard of his heavenly forbearance and love ; all such hopeless obdu-

racy and insane ingratitude, for the daily opportunities afforded us for reformation ; although we perpetually hang over the very brink of that awful eternity, beyond whose verge all hope will be extinct, all repentance unavailing ; and nothing certain but remorse and despair to every soul who, during this life, has alike rejected the means of grace and the promises of heavenly glory.

Before I close this Lecture, I would endeavour, if possible, to fix your attention on what I have uttered, but particularly on those parts of my subject which involve the great principles of moral and religious duty. Will you bear with me then, for a few minutes longer, while I solemnly entreat you by every good feeling that you have ever cherished ; by all the good qualities which you have ever loved to anticipate as constituent parts of your character, never to violate these principles ? Will you listen to me, while I most earnestly beseech you not to suffer what I have said to escape your memories,

like the vanishing breath of the passing breeze? Beware lest you consider the subjects of my admonitions as common-place matters, in which you will have but little agency, and still less concern. The admonitions themselves are the result of my most deliberate judgment; prompted by anxiety for your welfare; and uttered with the deepest conviction of their truth and importance. They relate to nothing less than those chief elements and essential ingredients in character, temper and deportment; on which it may truly be said, *that your all depends*. For while the last, *if good*, will secure you temporal fame, esteem, and affection; your proper regulation of *the first*, is, that *one thing needful*; without which, the great, immeasurable interests of eternity are lost to you forever.

The hour is fast approaching when most of us must part,—at least for many weeks,—perhaps forever. Under such circumstances, is it possible that any of you

can be indifferent to the many affecting considerations which present themselves on such an occasion. To the anxious hopes and anticipations of your friends, and near, and dear connexions; to the great and sacred duties for the fulfilment of which you have been so often and earnestly importuned to prepare; and to all the obligations of present and future time, continually increasing both the number and dignity of their claims to your obedience? In contemplating the moment of return to the bosom of your families, do you anxiously anticipate such a reception as ought to be given to the cherished and meritorious objects of their most tender affections? What imaginable right have you to expect such endearment, if you have neglected to cultivate with your utmost assiduity, all those qualities which alone can give you any just title to it? Ask yourselves whether it would be compatible either with good faith, or your filial obligations, to practise such a deception on those to whom you owe so much, as to suffer your-

selves to be pressed to their hearts in the full, uncontradicted persuasion that you are all which they wish you to be, if you have not resisted with all your might the revolting habit of rude, unpolished manners; the deadly poison of selfish, and malignant passions; the perverse, obstinate, and dogged disposition to oppose every thing like good advice and salutary restraint? With what face will you be able to meet those eyes beaming with parental love and confidence, if your own consciences tell you that your ears have been wilfully shut against both friendly admonition and necessary reproof;—that no self-control has been exercised; no mild, benevolent, affectionate feelings cultivated; no moral and religious duties sincerely and devoutly performed;—in short, no steady, unalterable purpose formed, to improve both your hearts and understandings to the utmost extent of your opportunities? Oh! my young friends, if this purpose be not already formed and fixed, let it be done immediately, before the hour of our separation arrives.

Good intentions, never fulfilled, constitute it is said, the pavement of hell; and no figure of speech can possibly illustrate more forcibly, the imminent peril of postponing their execution. Let it not, I beseech you, be *your case*; nor suffer my earnest wishes, and fervent prayers for your happiness, which will accompany you wherever the providence of God may direct your course, to be altogether unavailing. But permit me still, confidently to hope, that should we part to meet no more in this life, none of you will have lived in vain; nor fail to enjoy in another and a better world, *your portion* of that felicity which awaits the virtuous, in the everlasting mansions of eternal bliss.

LECTURE IV.

THE subject of the present Lecture is a theme, which, I lament to say, is as copious as it is painful. It is the Foibles, Faults, and Vices of *your* sex. Not that I design to represent them greater than our own;—for God knows that *we* have more than enough, which almost exclusively, or at least in a much higher degree attach to our sex; but there are others that belong more particularly to yours; while some are common to both. I lament the copiousness of my subject, because a knowledge of these defects is so apt to sink below its proper height, the standard which we form in early life of female loveliness and perfection; and because so much of human happiness depends upon such an exemption from these failings, as very few attain,—although easily attainable by all who enjoy the inestimable advantages of good

examples, and good Education. Would to God, my young friends, that I were capable of making you see this matter as you ought to do.—Would to God, that the being who guards your lives from injury;—who shields your honour from reproach; who provides all the essentials for your happiness, would inspire me with such language, as would at once reach your hearts, and impress them with the indelible conviction, that you can expect no felicity either here or hereafter, unless you continually, and ardently endeavour *in reality to be*, what you all, beyond doubt, would wish to appear; *that is*, without vice, without fault, without even a foible to sully the spotless purity of your characters.

Although the divisions which I have adopted of deviations from rectitude and sound principle, into foibles, faults, and vices, be a common one among writers on morals; yet I know not well, where to draw the line of distinction between them. They are all,

in fact, scions from the stock of human depravity;—children of the same family: or, to change the metaphor—diseases of the same general type, and differing only in degrees of malignity. They lead alike to degradation of character, and final destitution of moral worth. For that which, at first, may well be designated by the softer epithet—*foible*, if wilfully persevered in, becomes at last, a serious fault; and this again, if habitually practised without any effort at reformation, degenerates into downright vice. Familiarity with one of the odious tribe, weakens our abhorrence of all; we lose by degrees, our love of excellence and anxiety for fair repute; become careless of the world's good opinion; grow selfish and sensual; and not unfrequently end our career by exchanging the admiration, esteem, and affection of mankind, for contempt, disgrace, and infamy itself.

But let me come at once to particulars, and endeavour to mark for your avoidance,—

without any very precise classification, all such errors and defects, either of temper, deportment, or morals, as persons of *your age and sex*, in *your* situations, are most liable to contract and commit. In the first place, it is a radical fault of fatal tendency from being the source of many others, for almost every young person, *while at school*, to neglect,—indeed, often to disregard entirely, several practices which are universally observed in all well-bred, genteel society; and which they themselves (were they asked the question) would not hesitate to say, *must be observed by them also*, as soon as they “*turn out*,” according to the current phrase. Youth,—especially *youth at school*, they seem to think, is a season when *they* may dispense with all the common forms of civility invariably interchanged in every polite assemblage of grown persons;—when *they* are privileged to be rude to each other, and those with whom they associate; when *they* may be as noisy, obstreperous, romping, and even quarrelsome, as inclination leads them

to be ; and when nothing which *they* may say or do in their hours of relaxation, can have any effect, or abiding influence on their future manners and character. This is a most deplorable mistake. For you may rely on it with as much certainty, as on your present existence, that unless you practise *while young*, the manners of ladies, you will never attain them *when old*. It would be equally absurd to calculate on dancing well, or playing finely on musical instruments without any previous training, as to believe it possible to metamorphose yourselves at once, from rude, unpolished, hoyden girls, into women of easy, graceful, and amiable deportment. As well might the sluggish ox attempt the martial tramp of the well-practised war-horse ;—the clumsy tortoise emulate the elastick and agile spring of the antelope ;—or the awkward goose imitate the graceful movements of a perfect opera-dancer ; as for a woman to assume the air, carriage, and manners of a lady, who while she was a girl, had utterly neglected all the

means of acquiring them. The habits of early youth would be continually breaking through all your efforts at restraint; rude contradictions (if formerly indulged in) would be constantly ready,—and often would burst from your lips;—the itch to snatch food from each other, and from your attendants, if once practised, would often be at your finger's ends, even at the head of your own tables; the meeting and passing each other in the morning without notice or salutation, if habitual in youth, would be unconsciously continued in maturity and old age;—the slamming of doors, the tom-boy prancing along instead of walking;—the screams and shrieks of affected merriment or fright, if once your customary sport, would be very apt to form a part of the entertainment for your company in your own houses;—and in short, like the cat turned fine lady, (if you ever read the fable,) who betrayed herself by jumping out of bed to run after a mouse, —you would be everlastingly in danger of exposing yourselves to derision, contempt,

or pity, by your ignorance, awkwardness, and vulgarity in attempting to act that part as mistresses of families in your own houses, which would be perfectly easy and practicable to you, had you always kept it in mind, that to play the lady well when women, can never be learned so easily at any time, as while you are girls;—if indeed, it can be learned at all, after that period has been suffered to pass unimproved. It is not the age, the house, the occupation, the company, or particular circumstances in which you may be placed, that either creates or annuls the obligation to lady-like conduct; for none who are really ladies, or aspire to be so, are ever exempt from this duty. *Once a lady, always a lady;*—for this character is not a mask or dress to be put on or off at pleasure; but must be continually worn during life, if you would have the world always ascribe it to you.

Let nothing which I have said be so construed as in any degree to check that

buoyancy of spirit, and gaiety of heart, which are the usual companions, as well as evidences of youth, innocence, good health, and happiness. No—far, very far from me and mine, be all such austerity. Let innocent mirth, the merry dance, the good-humoured jest, the joyous laugh go round, until the welkin rings again, *provided always*, that nothing be said or done, unbecoming ladies to *say*, or *do*: and provided also, that it be not out of season.—For example, none of those exuberant overflowings of animal spirits, either look or sound well, immediately on the arrival, or during the visit of an utter stranger. Still less ought they to be exhibited either immediately *before*, *during* or *after* family worship; for no lady in fact, would do such violence to the feelings of piously disposed persons, *even* if she herself had little or no piety. Neither ought these outbreaks to be indulged at the expense of any persons much older than ourselves, who we believe, would be greatly annoyed by them: for we should ever recollect that

“there is a time for all things;” and that it is a precept of christianity, as well as of good breeding, never unnecessarily to wound the feelings of others, even when they appear in reality more nice than wise; and more fastidious, than they ought to be. “Do unto others as we would they should do unto us,” —is a rule of conduct applicable to all ages, sexes, and conditions; nor is it more a religious command, than a maxim of genuine urbanity and politeness. This admirable rule, in fact, contains within itself the whole code of practical morality and lady-like conduct; for it is impossible that any one who adopts it as their constant guide can ever go far wrong either in morals or demeanour. Let me beseech you then, frequently to appeal to it in your own minds; as such an appeal will almost always enable you to determine how to act in any situation in which you may be placed.

In addressing you on these deeply interesting topicks, I must take it for granted

that all who hear me are sincerely anxious to pursue such a course as may render them dear to all their relatives and friends; admired and beloved in whatever society their lot may be cast; and examples of propriety in conduct, and rectitude in principle, to all who may become acquainted with them. These, my young friends, are no very easy attainments; for mere wishes can never acquire them; neither can they be imparted by all the admonitions in the world. Nothing in short, can make you mistresses of such admirable accomplishments, but the continual practice during your whole lives, both *at school*, and *ever afterwards*, of all the means requisite for their acquisition. The human mind can no more become healthy, vigorous, and productive of good fruit, without constant and most assiduous culture, than a tree can: nor is the moralist who expects the heart and understanding to make even an approximation towards perfection, without continually exercising and cherishing all their best affections, at all more ra-

tional, than the horticulturist who would look for fair and lovely flowers in the garden which he had suffered to be overrun with noxious and loathsome weeds. Would you have your society eagerly sought, and enjoyed with delight by all with whom you associate, endeavour to keep the following precepts ever present to your minds:—Be always particularly attentive to cleanliness both of person and dress; for whatever toleration some of *your own* sex may feel for what is called a female sloven or slattern, be assured there is nothing like it among ours. Even those men who are slovens themselves, feel nearly as great a repugnance to a slovenly woman, as they would to a hog dressed in women's apparel. In fact, to be a slattern, is to offer continual violence to all those ideas of delicacy, purity, and loveliness which our sex delight to cherish as inseparable from the female character in its most exemplary and attractive form. Again, you must avoid, as you would a demon of mischief, every thing like a harsh, angry, rude, and boisterous

manner; for your own sex always endeavour to keep out of the way of such associates: while ours are much more apt to look upon those who practise them, as blackguard men dressed in women's clothes, than as objects to be loved, courted, and married. We have, in truth, very few Petruchios among us; for much the greater part of our sex would nearly as soon think of choosing a frantick bedlamite, or a barrel of gun-powder with a fire-brand in it, for a wife, as a woman like his Kate. In fact, no man in his sober senses, ever yet married a very violent tempered woman—knowing her to be such: for if he was *sane* before marriage, he would certainly calculate upon becoming *insane* very soon afterwards, or utterly miserable. In an evil hour are such furies (of either sex) ever born; for wretched indeed, to the last degree wretched do they make all who have the misfortune to be subjected to their power. Very rarely, however, do we ever meet with any so bad, as to be incapable of reformation, where they themselves will resolutely

undertake their own cure. And to succeed, is the most honourable, because the most difficult of all conquests: for it demonstrates to the world, that we have all the essentials of great character—discernment to see our own defects; magnanimity to acknowledge them; courage to combat the danger; firmness to persevere in the arduous means of victory,—continual self-control; and power at last to achieve it.

Another most important precept is, most carefully to shun, and to suppress every sentiment even bordering on envy, malice, and uncharitableness. The first, (if silently indulged,) will prove an eternal torment to yourselves, and if you give it utterance, your utmost care cannot conceal the baseness of your motives. The consequence will be, the avoidance of all whose society you would probably most desire to enjoy. The second and third, especially when displayed in attacking the characters of any of your own sex, will always excite

against you the feelings of dread, antipathy, and even abhorrence, if your object seems to be,—the ruin of reputation. Nor will it much mend your chance of escape, that you deal in hints and inuendoes, instead of open accusation to effect your purpose. In fact the *indirect* mode of destroying character, is, if possible, more odious and detestable, if not in reality more criminal, than that which is direct; because it is combined with artifice, and indicates a source of deeper, more inherent, and diabolical malignity. It is, in short, the midnight assassin, compared to the noon-day murderer. These are vices sufficiently abominable, and equally criminal in both sexes, but the general sentiment appears more opposed to them in your sex, than in ours. Why it should be so, I know not, unless it arises from the belief that since unsullied repute appears more vitally important to women than to men, it is more unnatural in those to whom this inestimable gem seems most necessary, to endeavour to deprive others of that, without which it

would be far better that they themselves were dead.

But the fault, or rather vice against which I would more particularly and earnestly beseech you to guard yourselves, is that which is designated by the term *gossiping*, than which there is no word in our language, either more comprehensive in its meaning, or more odious in its consequences: for it is compounded of all that is mean, degrading, and unnatural in motive; insidious, uncharitable, and malicious in conduct; slanderous, mischievous, and destructive to social happiness in effect. It is true that all gossiping is not equally baneful; but the least culpable is below the dignity of a rational and moral agent; and originates nearly from the same source, which produces the most vicious kind; and may become the same by long, unrestrained indulgence. That persons infected with this disease, for disease it may justly be called, should ever obtain the footing which they often do, in good

company, is among the most unaccountable things that I know. For the opportunities of constant intercourse, which appear indispensable to furnish the gossip with the aliment on which she lives and feasts, are only to be obtained, one would think, by a continual manifestation of qualities directly the reverse of those which mark and distinguish her character. For example, plain, unaffected, amiable manners; cordial good nature; and such innocent, agreeable conversation, as can wound neither the feelings of those who are present, nor the reputations of such as are absent, are the only general passports to good society. Yet none of these delightfully-attractive recommendations can the genuine, thorough-paced gossip ever counterfeit, with any tolerable chance, or prospect of success. Again, the incessant clatter of her tongue might seem to proceed from the inclination to impart information, which in itself is a good disposition. But 'tis no such thing; a few minutes listening to her, suffice to prove that the sole cause is the ex-

quisite, intense delight which she takes in the sound of her own voice; in the contemplation of her own conscious power to do mischief; and in witnessing the success of her efforts to disturb the peace and harmony of whole neighbourhoods. View her when thus employed, and judge merely by a slight glance at her manner and external appearance, you would imagine that you saw in the animation of her countenance, the coruscation of her smiles, and the eagerness of her utterance, that nothing less than the happiness of all her acquaintance, or of the whole human race, formed the chief object of her desires. But come a little nearer, trust not to your eye alone, listen and look attentively, and you will soon perceive that under all this shew of complacency, benevolence, and interest in human felicity, there lurks the incurable and ever busy passion for disseminating distrust, jealousy, and hatred, where all before was confidence and good-will; for converting social affections and friendly intercourse into bitter animosities and lasting

estrangement; and in short, for weaving such a complicated web of neighbourhood misunderstandings, bickerings, dislikes, revilings, and slanders, that the devil himself, the great instigator of all such mischief, could scarcely unravel it, were he disposed to try. Then come on the endless sending and proving which it is the consummation of her art to set on foot, after her plot is sufficiently thickened to render all satisfactory explanations hopeless. May God defend and protect you, my young friends, from all such examples; from all such associates; and still more, from all such *friends*,—if it be not a prostitution of the term to couple it with any such characters.

Although the portrait which I have endeavoured to give you of the gossip is in its most aggravated form, it is still no exaggeration; and I entreat you not to imagine yourselves out of all danger of resembling it, because you feel at present exempt from such enormity of moral turpitude. Very small faults, if continually indulged without

any restraint, soon become great vices; nor is this remark more applicable to any particular faults, than to those which contribute to the formation of that social-pest—the true gossip. You cannot, therefore, be too careful in avoiding indulgence in any of them. A few general rules, if you would never deviate from them, would prove an effectual safe-guard. The first is, never to busy yourselves with other people's affairs, unless by their own special solicitation, and even then, solely with the true intent to befriend them. The second is, never to repeat any thing that you hear,—although no secrecy be enjoined, if you believe its repetition will do more harm than good. And the last makes it our duty, as far as we justly can, rather to check, than to give greater currency to any tale or report whatever, which threatens to injure the reputation of man, woman or child.

It may be a salutary relief from the painful reflections suggested by the foregoing illustrations of great faults and vices, to turn

our thoughts to the consideration of some of the less pernicious defects which diminish the worth of the female character; but which still stand sufficiently high on the scale of imperfection to make it proper that I should stigmatize them for your avoidance. Among these may be classed, the necessity which some appear to think themselves under, of being exceedingly terrified at the sight of snakes, rats, spiders, and other such formidable insects and animals. This usually proceeds from a belief that it will excite sympathy, and a high idea of the refinement and sensibility of the actresses. There cannot well be a greater mistake; for ridicule, contempt, or pity, are the only sentiments which such conduct ever inspires. Another lamentable delusion of this class, is the impatience to attract that attention from strangers, which seems as if it would come too tardily, when left to take its natural course. The usual symptoms by which it betrays itself to a person of the slightest experience and observation, are—whisperings to each other, when

the parties have nothing to say ; tittering and giggling at no body knows what ; and if all this fails,—talking *at*, rather than *to* the unlucky object of all this solicitude to be noticed. The same game may be played, even *out* of the company of the individual for whose attention such restless young ladies are candidates ; as is very well understood by all of our sex who are not absolute green horns. It consists in doing or saying something, (no matter what,) in another room, loud enough to provoke the inquiry from the desired quarter of—“who is that?” Such manœuvres are always considered by our sex equivalent to a verbal petition in so many words of—“pray come and pay me a little attention ; you can’t imagine how much I want it.” They fail an hundred times where they succeed once ; and are listened to, only to be laughed at. The better plan therefore, certainly is, to depend (as the mariners say) “upon plain sailing ;” and never to forget that striking and admirable characteristick of our good mother Eve, whom

Milton describes as one who “would not unsought be won.” It is a hard case perhaps, that these vile men will be so insensible to female attractions of such general currency ; but it is the nature of the beast, who must be taken,—if taken at all, for better for worse, as the parties in every matrimonial contract, take each other.

There is another fault which just presents itself to my recollection (although no way connected with the foregoing), against which I will now caution you, lest I should omit to notice it elsewhere. Young ladies are rarely guilty of it, but since *they* catch many of their defects from elderly ones, among whom you not unfrequently observe it, some reprobation must be bestowed on it. This fault is to be seen particularly in those who wish to be estimated as holding a certain rank in society, which confers on them the privilege of being quite fastidious in regard to all matters of domestick management ; but especially the wonderful art,

science, and mystery of cookery. There is scarcely any thing in the world—if cooked out of their own houses, that such ladies can eat, without betraying their disgust. And you would imagine, to hear them talk, that none but themselves, could possibly direct food to be prepared in a way that would fit it for the diet of a human being,—much less to entertain the palates of such refined and exquisite judges of good living as themselves. They vainly imagine that this is the true mode to give all who see and hear them, a high idea of the good taste and delicate manner in which they have been brought up. But such conduct, and such conversation, is the very essence of vulgarity and low-breding, incessantly struggling to ascend higher up the ladder of gentility than nature ever designed they should. For although every real lady,—if she be a house-keeper, will deem it a part of her duty to acquire the knowledge necessary to keep a good table, yet you will always discover it more from the appearance of the table itself, than from

any display of the culinary art in what she says to her company. Nor do you ever hear her at her own table,—still less at that of another, talk as if she thought the chief business of life was to pamper and indulge the appetite for food. Epicurism in a female is quite bad enough; but gluttony is to the last degree disgusting and loathsome. Some who are aware of this loathing and disgust felt by every man towards a glutinous woman, and who mistake the reverse of wrong for right, would have the world believe that they deem it a great excess to eat as much as the leg and wing of a lark; or that it is altogether incompatible with female delicacy to live upon any thing much grosser than ether itself. Such ladies, in order to acquire what the oracular and silly books which they chiefly consult, call "*a Sylph-Like Form,*" will starve themselves nearly to death; will deluge and corrode their stomachs with acids; and will discipline and excruciate their bodies with corsettes, until good health, good spirits, and good prin*c*iple

plies all sink together ; and the poor, deluded victim of infatuated vanity and folly dies a martyr to the vain effort of making herself something which nature had interdicted. Many—very many female constitutions are utterly destroyed by these insane practices ; and the worst of it is, that the mischief is rarely noticed until past remedy ;—when some lingering and painful disease—generally consumption, closes the melancholy scene. Such a thoughtless and prodigal waste of these inestimable blessings—life and health, is shameful and wicked beyond my power to describe.

In the foregoing pages I have endeavoured so distinctly to mark with their due portion of reprobation, the chief defects and besetting sins to which you are exposed through life, that should any of them hereafter sully your characters, endanger your peace, or finally mar your happiness, it will be entirely your own fault. Nothing, I believe, that is material, has been omitted. But

should this be the case, there is no such affinity between virtue and vice, folly and wisdom, good and bad conduct, as to render it at all difficult to distinguish between right and wrong in any situation in which you may be placed. The whole code of morals is so clearly laid down and explained in the Holy Scriptures, that to be ignorant on any point contained therein, is utterly impossible, if you will only read and study your Bible diligently. And in regard to manners, you have little else to do, than to take for your model Milton's incomparable portrait of our mother Eve, of whom he says :

“Grace was in all her steps, Heaven in her eyes;
“In ev’ry gesture, dignity and love.”

What Eve was in moral qualifications, every one who hears me, *may be*. Her innocence, her modesty, her mildness of temper, her humility and exemption from vanity, her anxiety for improvement in knowledge and virtue, her benevolence towards man, and piety towards God—are all attainable qual-

ties by every individual of her sex, whose principles have not been perverted by bad Education. And in regard to her personal attractions, if all cannot possess them in equal degree, they should at least endeavour to acquire them as far as they can ; because *they*, and *they alone*, constitute the perfection of female loveliness and beauty :—a perfection, which I beseech you to remark, that the poet represents as resulting more from the moral than physical effect of her appearance.

Without this moral beauty and loveliness, by which I mean a countenance and manner irradiating all the amiable qualities of the heart, mere regularity of features and symmetry of form, are scarcely worth a passing thought. They are the very toys and play-things of an hour for grown children, who bestow not a thought on any thing beyond the object and moment of present enjoyment.

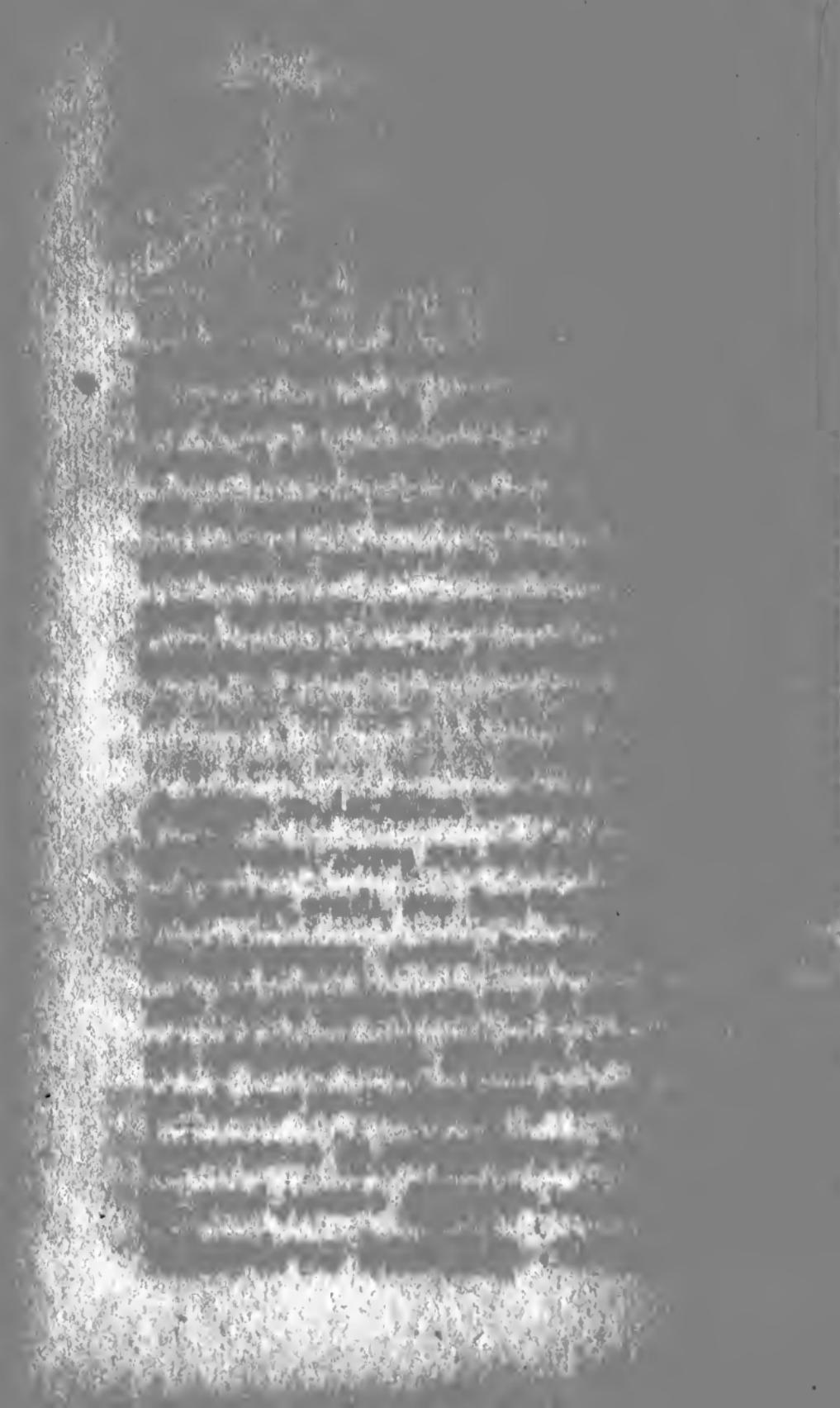
Before I close this address, I must not omit to admonish you against another fault of which most young persons, and indeed, far too many old ones, are guilty in a highly reprehensible degree. This is the want of economy both of time and money. In regard to the first, the calculation among young people seems to be, that all which can be taken from study and bestowed on idleness, is absolute gain; whereas the very reverse of this is true: for every moment not spent in improving ourselves in all useful knowledge, (except the time devoted to necessary recreation,) is irreparable loss. With respect to the want of economy in money matters, no person dependant as you all are upon others, can possibly indulge themselves in it, without committing, in almost every case, at least three decidedly immoral actions—to wit; selfishness,—waste,—and ingratitude. For you are *selfish*, when you purchase any gratification in which others do not participate; you are *wasteful*, when you expend,—as you generally do, the price

of toil and labour—that is *money*, in perishable trifles of little, or no value; and when you dissipate parental bounty in thoughtless extravagance, *you are certainly ungrateful to those* who supply you,—not unfrequently perhaps by great self-denial, with the conveniences and comforts of life; and above all, with the inestimable means of Education. It is but a paltry and utterly futile excuse sometimes made to appease the compunctions of conscience, that the money is your own, given to use as you please: for you should ever recollect that it is the pleasure,—nay the *command* of your Maker, to husband our resources, that “we may give to those who need;”—and do all the good we can, before we are called hence to settle our great account at the final day of punishments and rewards. . “Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world,” can never be the soul-cheering sentence of those who, while in this life, spend either their time, or their money, chiefly in selfish and sensual

indulgence. To learn, and to labour truly to get our own living in that state to which it hath pleased God to call us ; and benevolently to assist others in accomplishing the same object, is the principal end, as well as paramount duty of our temporal existence. Neither beauty, nor riches, nor accomplishments, nor things present, nor things to come, can exempt any human being from this universal obligation.

To conclude,—let me again, and again entreat you to keep it ever present to your minds, that *now, and every hour and day* of your pupilage, is the accepted time to make preparation both for this world and the next. *Now* is the time to acquire not only your manners, but your morals : *now* is the time to furnish yourselves with a stock of elementary knowledge for present and future use : and *now* is the irrevocable period (if neglected) to learn by practice, all those admirable courtesies of social life, comprehended in the term *manners*, which aid so much in

rendering our existence, "a way of pleasantness and path of peace;" and which contribute more than any thing, but good morals, to secure for us the esteem, the admiration, and the love of mankind.



LECTURE V.

ACCORDING to the order proposed in my first Lecture, the topicks of the present will be Manners, Accomplishments, and Conversation. Although much that belongs to the first subject, was said in treating of Deportment; yet some appropriate remarks may still be added, which, I believe, were at that time omitted.

Manners are either artificial, or natural. The first are such as are super-induced by Education; the second are those which result from native good sense, prompting us on all occasions to act according to its dictates. That the last are incomparably the best, if we cannot have both, none can doubt who have had opportunities of contrasting them fairly. But since all cannot have so excellent a guide, as natural good under-

standing, much benefit may be derived from knowing and adopting such conventional customs, and modes of behaviour, as good society,—by which I mean persons of the best sense, best principles, and greatest experience, have agreed shall constitute what are called *good manners*. This agreement is the result of much observation, and is founded upon the immutable truth, that the best manners are those which best display good feelings, kindness of heart, and earnest desire to promote the comfort and happiness of others, by always putting them at ease in your company, and contriving to make them pleased with themselves. If you can succeed in this, they will never fail to be pleased with you. And here the first thing necessary, is always to keep it in mind, that you should constantly endeavour, as far as possible, to avoid every thing which may have the appearance of practising a lesson:—ever remembering that “the perfection of art is, to conceal art.” Another general rule is contained in the trite adage:—“when you are

at Rome, do as they do at Rome." That is, you should ever conform to the manners and customs of whatever society you may happen to be in ;—*provided always, that you can do it without any violation of moral duty.* With this last proviso continually before you, it is always right to be so far *in* the fashion, both as to behaviour and dress, as never to be remarked for being *out* of it. Many people seem to think, that even the respectability of their characters is concerned in pertinaciously adhering in every minute particular, to fashions of their own, however antiquated. But there is, in fact, as much soppery and pedantry, as much pride and conceit,—in short, as much want of good sense in all this, as in being the first, and the most extravagant to adopt every change which the passion for novelty and notoriety may invent. If singularity in these matters is allowable in any, it must be in those who are far advanced in years ; and even they may carry this whim, (for it deserves no better name,) to a ridiculous extreme. This would at once.

strike every body, if a gentleman (for example) were to curtsey, or prostrate himself instead of bowing on going into company;—although the thing in itself has nothing ridiculous—it becomes so, merely because it is singular without any apparent necessity or pretext. One of the first exercises then, which we are called upon, when we enter into society, to make of whatever good sense God may have given us, is carefully to avoid all needless singularity either in opinions or practice;—taking special care however, never for fashion sake, either to say, or to do any thing which you conscientiously believe to be wrong.

Easy, unconstrained looks and gestures; a gentle, graceful carriage; a ready conformity to all the prevailing ceremonies of meeting and taking leave; of entering into, and departing from company; and interchanging in a proper style, such civilities as are customary in the particular society deemed the best, constitute *good manners*, as

far as art can give them. In the whole catalogue of means to attain our ends, whether these ends are to attract regard, to conciliate esteem, or to command respect, *good manners*, next to good sense, are by far the most important. Indeed, if you show that you have the first, the world will always give you credit for the last; because there is such a natural congruity between the outer and the inner man, that where the former is repulsive, the latter will always be deemed very defective. Eloquence without good manners, loses half its powers of persuasion; reason unaccompanied by them, in vain attempts to convince; and even beauty itself, in all the splendour of its native charms, will display its fascinations to little other purpose, than to gratify the vanity of its possessor, unless good manners lend their magick aid to show it to the greatest advantage. *They* perform the same office for the mental aliment which we derive from social intercourse, that good cookery does for the aliment of the body. They prepare, they dress,

and they give taste and zest to that which otherwise would be quite insipid,—if not nauseating. They render the plainest food of the understanding palatable; and they impart an exquisite relish to that which is intrinsically good. So much indeed, depends upon our acquiring them, that whether we wish to teach, or to be taught, to please, or to be pleased,—to bestow or to receive homage of any kind worthy of rational regard, they are equally necessary. Would you be respected, honoured, and obeyed; or esteemed, loved, and cherished;—good manners must be continually practised, or neither purpose can ever be accomplished. Once for all, therefore, my young friends, before I dismiss this subject, let me most earnestly entreat you, so far to confide in my experience and advice, as never for one moment to be off your guard against every propensity, sentiment, or habit, that may tend to counteract your efforts to acquire this greatest charm of social life.

The topick next to be considered, is that of accomplishments. And here so wide a field presents itself, that I feel at some loss how to commence. I am well aware, that if I confined myself merely to those matters usually called accomplishments, in the fashionable language of the day, I might comprise the whole in the terms *dancing*, *musick*, *drawing and dress*. But I hope, before I have done, to teach you better things; and thoroughly to convince you that knowledge and goodness, together with the proper mode of applying both to use, constitute the true and only accomplishments really worthy of female regard. Not that I would have you entirely neglect the former, where good opportunities offer of gaining a competent skill in these arts. But then, I wish you always to view them as *means* rather than *ends*; —as very subaltern aids to far more important objects; and as mere *passports* to good society, instead of the sole talents which are to give you estimation and value, after you get there. To tutor, and I may add—to *tor-*

ture, (as is too often the case,) the fingers and toes, at the expense of the head ; is to prefer animal instinct and muscular power, to reason, and intellectual vigour. And what else can it be called, where months and years are devoted, almost solely to dancing, musick, and drawing,—frequently in despite both of physical incapacity, and a total want of taste for any one, or all of them put together ? Full as much time is often devoted to the arts of dress, and personal decoration,—apparently without thought or consciousness, that the season for *these* to have much influence, compared to the long and wearisome periods of middle life and old age,—(wearisome at least, to those who have made no preparation for either,)—when all the wealth of Golconda and Potosi combined, would utterly fail to continue our personal attractions,—is but as a day contrasted with half a century. It is true, that in most,—if not in all of the modern systems of Female Education, you will hear much about the necessity of *adorning the mind in preference*

to the body. But *the preaching* in commendation of the first, while *the practice* is all in favour of the last, might as well be let alone entirely: for very few individuals,—especially *young ones*, will listen to *precept* in opposition to *example*; although you may bring Seneca and Epictetus, and Addison and Johnson, and the whole tribe of moralists, with Solomon's Proverbs, and Ecclesiastes to help you. If both parents and teachers show little zeal in recommending;—indeed, unless they *absolutely require* that the first and chief attention be, to the acquisition of useful knowledge,—such as we derive from reading and studying the best authors;—and unless the children themselves, who are the subjects of such requirement, will sedulously obey such recommendation and command, enforced by all the authority of good example;—the great purpose of Education will be either feebly and ineffectually pursued, or totally neglected. We may have swarms of gay, thoughtless, skipping, daubing, and flaunting females who

may make very passable rivals of apes in agility ; who may astound our ears, and dazzle our eyes by the rapidity of their fingers on the keys of the piano ;—who may draw and paint flowers and animals, which we may possibly distinguish—after the name of the thing to be imitated, is written under or over them ; and who can accumulate and arrange on their persons all the colours of the rainbow in every possible form and fashion, from the simplest to the most fantastick :—but as for daughters, sisters, and wives, capable of conversing rationally and agreeably on any subject of allowable amusement or instruction ; and calculated to be the pride and ornament of every genteel, well informed circle in our country,—there will be no such beings among us.

Let nothing which I have said, be construed into a wish to degrade below their proper level either dancing, musick, drawing, or dress ; nor will I object to the term *accomplishment* being applied to them all, af-

ter you suffer me to stamp on them what I believe to be their appropriate value. Dancing, I consider an exhilarating, healthful exercise, particularly well adapted to correct the very pernicious effects of the sedentary habits which most ladies contract in early life; and calculated, (if properly taught) to give an easy, graceful carriage to the body. Musick is a most grateful recreation, capable of imparting both to the performer and audience, an entirely innocent, delightful, and sublime pleasure. Drawing and painting are also highly laudable accomplishments; but they should not be cultivated, (after a fair trial) without a decided taste, and clearly marked talent for them. And as for dress, the only allowable attention to it may be comprised in the following simple injunction:—be always clean, neat, habited according to your circumstances and situations in life, and so far in the fashion, as not to attract notice either for excess, or deficiency in the prevailing mode. The perfection of good dancing does not consist so much

in the variety, and activity of the steps which you display, as in leading the spectators to believe that you can do with ease, much more than you attempt. They should never be put to the pain of witnessing struggles to execute far more, than you are able to perform. The excellence of a musical exhibition depends rather upon shewing that you understand and feel the characteristick beauties of the composer whose pieces you are playing, than in causing your hearers to think more of *your fingers*, and of the use you are trying to make of them, than of the composition to which they are listening. Make them enjoy *this first*, and they will afterwards be certain to give you the chief credit of the enjoyment. Drawing and painting, to be admired by competent judges must require no labels nor advertisements to tell what you would be at; but must exhibit striking resemblances to the objects designed to be depicted. And lastly, with respect to dress,—it should be to the person, what eloquence is to knowledge:—it should adorn,

not bedizzen;—it should make us value the wearer, rather than the things worn; and it should lead us to admire and to love the various qualities of the mind inferred from the style, and quality of the apparel itself. Much more depends upon this, than most young people imagine; for persons of much observation and knowledge of the world, always form their opinion of strangers, as much from their dress, as from any other circumstance:—perhaps more; because it is ever the first, and often the only one that presents itself. Thus neatness and simplicity of dress, always present to experienced observers, an idea of simplicity and purity of character;—habiments well adapted to the situation and circumstances of the wearer, (if her own choice,) are ever considered a sure pledge of prudence, economy, and highly laudable humility; while the contrary style leads them as certainly to the conclusion, that the ruling passions of the individual are, inordinate vanity, sensual propensities, presumptuous arrogance, and a total disregard of every

thing like a due proportioning of expenditure to income. Upon this last practice, after all, much more of the comfort and enjoyment of life depends, than upon almost any other single thing that can be named. If the foregoing remarks are just, a single additional riband or feather, when you are dressed up to the utmost justifiable limit that you can afford, may turn the scale against you in the calculations of those who are sitting in judgment upon your characters. How highly important then, is it, that you should contemplate this subject of dress, more in a moral point of view, than it is usually considered. For pity sake do not deceive yourselves in this really serious matter. By a prudent economy in dress, you gain cent per cent—an hundred fold in regard to character; whereas, if you go but a span or two beyond what your circumstances can well afford, you may lose more than can ever be regained in the estimation of all whose good opinion you would wish to possess. Not that the reflecting part of mankind are apt to

judge young people too rigorously in these particulars; for they are ready to make great allowances for the influence of example, the contagion of extravagance, and the general thoughtlessness of youth. But in no man's mind, who deserves to be called a man, nor in the minds of your own sex either, of such of them at least, as have any common sense, does habitual prodigality in dress, ever excite any other sentiment, than commiseration or contempt. For whom then, will such folly be practised? Surely not *for yourselves*;—unless indeed, Narcissus like, you fall in love with your own shadows, and delight to contemplate the bedizzened figures which your mirrors present to you, when all the money you can rake and scrape has been lavished on your own persons. If the idea is *conquest* to be achieved over *our* sex, alas! there are none to be caught by such a bait, but such as are very far below, even the sentiment of contempt. A few men-monkies might possibly be entrapped by it; but then the mischief would be, that they

would no sooner be caught, than the captors would sorely repent their success:—for these travesty-men (if I may so express myself) of our race, are always too much in love with themselves, to be capable of loving any thing else: so that all your expense, and care, and labour, would be entirely thrown away. A real monkey would be a far superior prize; —inasmuch as a few dollars would suffice for the purchase in the first instance; and a moderate supply of nuts and cakes afterwards, would secure the gratitude and personal attachment of the captive; or, at the worst, this pet could be resold, or given away;—neither of which could be done with his prototype.

To conclude the topick of dress,—you may set it down as a rule without an exception, that an eager, passionate desire after new fashions in apparel, manifested by continual, and restless researches for rare and costly habiliments, is an invariable proof of a light, weak, and frivolous mind:—for nei-

ther men nor women of good sense ever bestow more thought on the fashions of the day, than to conform to them, when no moral consideration forbids, so far as not to attract notice for a studied departure from them.

Some general reflections here suggest themselves, which I beg leave to present to you in regard to the irrationality of the usual preference given to what are commonly called fashionable accomplishments, over the more solid, and truly estimable attainments of pure intellect. The first in point of value, are to the last, what shadow is to substance; what the mere ornamental decorations of a building are to the essential parts of the structure;—in short, what time is to eternity. A few illustrations taken from common life, may serve, perhaps to place this subject in a more familiar and striking light. What mariner, (for instance,) unless he were a great fool, or stark mad, would neglect, in preparing his sea-stores for a long voyage, to pro-

vide the salt-meats and bread-stuffs, deemed indispensable on all such occasions,—and content himself with putting up, only a pot of sweet meats? Yet, what better claim has any young person to be thought in her senses, who in getting ready to embark on the great ocean of life, would be satisfied to learn a few tricks with her feet and hands, which have little or no power to please, after the short season of youth has passed away; and be entirely unprovided with all the essential stores of the mind and heart, which alone can bring to a prosperous issue, a voyage of such difficulty and danger, as that of life, must unavoidably be to every individual of either sex, who attains old age? These essential stores, are virtue, wisdom, and knowledge; and they perform that part for the soul, which solid, substantial food, properly taken, does for the body;—they insure sanity, health, and vigour of intellect; while those things usually called accomplishments,—if considered the main objects of life, have all the enervating, and deleterious influence

of intoxicating liquors:—frivolity, idleness, vanity, and aversion to all useful pursuits invariably follow. When used occasionally, to give pungency and flavour to what might otherwise pall upon some appetites, they act as salutary condiments; but if made our daily bread, nothing can be more insipid, tiresome, and really valueless. For some farther, and highly entertaining illustrations of the various analogies which may be traced between the food of the mind, and that of the body, let me refer you to Goldsmith's admirably humorous poem called "*Retaliation*"; which reference may serve as a suitable introduction to the third topick of the present Lecture,—this is—Conversation.

Although no very specifick rules can be given on this subject, yet there are certain general ones so well established in all good society, that I must not leave you ignorant of them; at the same time that I caution you against mistaking the occasional violation of them which well-bred people sometimes com-

mit, for a license to follow their example in these particulars. The first rule which I will mention, as being of more universal application, than any other, is, that when you converse with individuals of either sex, you should talk to them about *their* affairs rather than *your own*; for egotism is ever, either ridiculous, tiresome, or disgusting; and never fails in some degree to degrade those who are guilty of it, in the estimation of their auditors. Indeed, nothing but the intimacy of friendship will justify speaking much of your own concerns; and *even with friends*, the everlasting topick of *self* may be urged too far. It is a sure indication of the total absence or great deficiency of certain qualities, —such as sympathy, benevolence, and disinterested attachment to others, without which we have no right to expect ever to make friends, or to preserve them. Next to the foregoing rule comes *the art of silence*, which (although strange to say so,) really constitutes an essential part of good conversation:—for do we not frequently hear of

“*speaking eyes* ;” and “the eloquence of silence?” The meaning of which is, that if you would be thought an agreeable companion, you *must learn* to perform the part of a good listener: to do which, all that is necessary is, to give your fixed and undivided attention to whomsoever may be speaking to you. This may be done without hypocrisy; —the least act of which is altogether unjustifiable on any occasion. When you listen attentively to whatever is said to you, it does not necessarily follow, that you are pleased with what you hear; because common civility, and the invariable laws of good breeding, require you to do so. But, if you can really feel an interest in what is said to you, and of course, manifest it by your looks, it will be so much the better. The self-love of mankind will always give you credit for ability to say something better than you yourself probably could say; where your silence appears to proceed from a desire to hear *them* talk, rather than to talk *yourself*. It is

certainly best that you should be qualified both to speak and to listen well to others; but if you cannot succeed in both characters, the second should be preferred:—for a good listener will always be a more acceptable member in general society, than a great talker;—simply because self-love is a much more common and abiding passion, than sympathy. The medium between a continual prating, and a silence interrupted, only by yes and no answers, is the golden mean in conversation: for the first is usually a proof of a trifling, vain, and thoughtless mind; while the others are the essence of vulgar breeding. They are the ordinary resort to conceal ignorance, or to affect knowledge, of those who foolishly make a literal application of the adage, “that a still tongue makes a wise head.” To converse freely, without being obtrusive,—where your conversation is evidently sought, will never be considered ill manners in any society in which a young lady should be found.

In regard to the topicks, the range is sufficiently ample, to satisfy all tastes, and to exercise all capacities. Provided a lady will studiously, and entirely avoid all such subjects as even border on indelicacy, slander, detraction, vulgarity, angry disputation, immorality, and irreligion, she may travel without restraint over the whole circle of the arts and sciences, using no other precaution than *never to talk* (except by way of inquiry) of *what she does not understand*. Every thing calculated to improve her innocent wit, humour, pleasantry, literature, science, morals, religion,—in short in useful knowledge of any kind adapted to her circumstances and situation in life, is a proper subject of conversation for any lady who chooses it. And within these limits, none surely need ever be at a loss for something to say, which may suit both the occasion, and the company wherein they may be.

Good conversation has been happily styled, in the language of poetry, “the feast

of reason, and the flow of soul." To pursue this figure, borrowed from the pleasures of the palate, a little farther, we may say, that the substantial ones which should compose the chief part of our food, should be something improving to our knowledge, our wisdom, and our virtue; while the dessert,—the custards, the whipt-syllabubs, and trifle of the entertainment might be some of the lighter kinds of poetry, the novels, and the plays that form so large, (much too large,) a part of every fashionable library. Our present state of society will not admit of a lady's being entirely ignorant of these too highly valued matters: but I would have her familiarity with them extend no farther than to show, when they are mentioned, and quoted, *that they are of her acquaintance.* Just as there are persons in the world,—such as highly distinguished characters, of whom it would be discreditable not to know enough to tell *who* and *what* they are; so there are certain books of which we must not be utterly ignorant, if we would be well received in polite

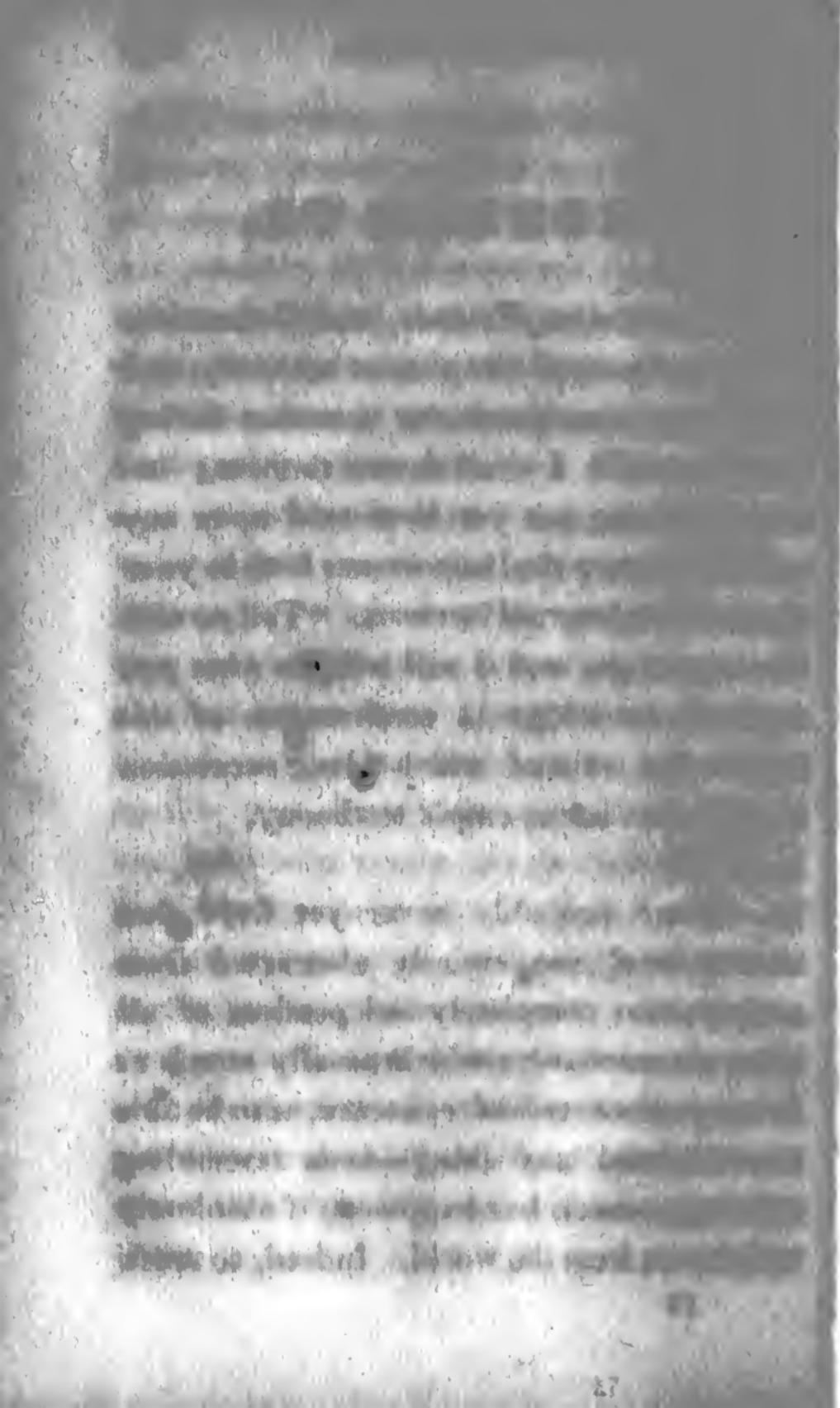
society:—only take care not to attach a value to them beyond what they are intrinsically worth. These should be considered as bearing the same relation to the furniture of our minds, that the fashion of our clothes does, to the apparel of the body. Each is rendered in a certain degree necessary by the despotick, and often arbitrary dictation of the arbiters of both. Obey we *must* and *ought* to do so, *if no moral, nor religious obligation forbid*. This, without a solitary exception, is always the plain, obvious, and unalterably established limit, beyond which you should never venture to pass in any of your compliances with either the customs, manners, habits, or opinions of society. To follow these, when vicious, is to be both weak and wicked; to adopt them when innocent and proper, is one of the surest proofs of a wise and well-regulated mind.

The sum and substance of the foregoing remarks, amount to this. Would you be praised for your manners, admired for

your accomplishments, and loved and esteemed for your powers of conversation by all whose good opinion is worth gaining; but one course can be pursued with any rational prospect of success. And that course is, to strive without ceasing, to excel in all these particulars. Without *some* effort we can do nothing estimable;—without long continued, unintermitting exertion, no essential improvement either in understanding, or knowledge can possibly be made: and without such a portion of self-respect, as will make us ashamed of being deficient in any thing which we ought to know, or to practise, but little progress can ever be made towards that degree of attainable perfection which all may reach, if they will only exercise sufficient resolution to persevere in the pursuit. This is the principal quality which creates the striking differences that we observe in the capacities and characters of mankind. For these differences depend much more upon their powers of fixed and unwearied attention to every thing which they try to

learn, than upon any natural and important disparity in their capabilities. In general it may be said,—especially of mental acquirements, that *the will* to make them, usually gives *the power*: and the remark may be extended, but with somewhat more exceptions, to personal accomplishments.

Let none then, ever despair of success in their studies and pursuits; but always rest assured, that to be what you wish, and what you must feel confident that your parents and friends, anxiously desire you to be, the chief things necessary, are close attention, and steady, earnest, indefatigable perseverance. To do your best always, is to take the true road to excellence.



LECTURE VI.

ASSOCIATES, Friends, and Connexions are the subjects of the present address ; and I must beg your particular attention during the time which I shall devote to them ; because nothing has yet been said upon any topick of more vital importance both to your temporal and eternal interests. “Tell *me* with whom you go, and I will tell *you* what you do,”—is an adage in confirmation of this fact, to the truth of which a long succession of ages has borne ample testimony.

There probably never yet lived that human being, so entirely abstracted from society ;—so completely independent of all those circumstances which usually attach us to our present state of existence, as to be able to command any thing—even resembling comfort,—much less happiness, if absolutely withdrawn from the world. Indeed, so much

of the enjoyment, or misery of life, depends upon the friendships which we contract, and the connexions which we form, that we cannot possibly be too cautious in regard to either. Judgment, rather than feeling, should direct our choice in both cases ; or at least, the conclusions of the first, should ever ratify the impulses of the last ; for if the former says *no*, while the latter says *yes*, you may be absolutely certain that judgment is right, and ought to be cheerfully obeyed. It is true, that both may be corrupted by neglect, and bad Education ; but if you have been brought up as you ought to be,—“in the nurture and admonition of the Lord ;”—if you have been taught to rely entirely on his heavenly guidance for every determination of your will consistent with your free agency, in relation to all that concerns your happiness, you may confidently trust that the intimations of the understanding are his special gift to control the wanderings of the heart. Away then, forever away, with all those silly

uotions, derived from the still more silly books where you find them, that feeling alone should direct your choice in the selection of your friends ; or govern you in forming the yet more intimate and endearing union of marriage. “ All for love, or the world well lost”—may possibly be in the ears of some young ladies, a very captivating title for a play ; but to act on such principles in real life, is miserably poor sense, and still worse morality. The girl who hopes to find happiness either in friendship or matrimony, must take special care, that the source from which she expects to draw this felicity be pure ; or she may calculate too surely, upon drinking the bitter waters of repentance for the rest of her life. She must call no person *friend*, whose morals are suspected, whose disposition is decidedly grovelling and selfish ;—she should call no one *husband*, whose temper is ungovernable,—whose mind is sordid,—whose habits are vicious, and whose principles are depraved.

But these are great land-marks not easily mistaken, even by those who are only a few degrees above idiots; and such as disregard them, well deserve all the suffering which certainly follows their neglect. There are however, many nicer shades of character, that should be considered as marking their possessors for avoidance, which require more discrimination to detect, and greater self-control to guard against them; because they are not unfrequently, in a great measure concealed under the specious and imposing garb of finished Hypocrisy. In proof of this, how often do we find the deepest art, and the most unsuspecting innocence associated together under the guise of Friendship? How frequently do we behold the most incongruous characters,—evidently so at least, to every body but themselves, connected together by what they are pleased to dignify with this epithet? Indeed, so gross and preposterous is the abuse of this term, that we daily hear it applied in such a manner, as to mean, (if in truth it has in these cases any

meaning at all,) almost any thing, rather than that hallowed union of heart and soul which it was originally designed to designate. Thus, you will often see a party of young ladies, casually brought together, without any previous acquaintance;—singing, dancing, and chatting with each other for a few days;—then interchanging what *they* call secrets, and vows of inviolable regard; and by the end of a week, wind up all by becoming most violent friends;—although they may differ most materially in talents, acquirements, dispositions, and in every other particular calculated to form a lasting bond of union. When they separate, there is no end, for a few fleeting months, to the letters which they will scribble to each other. In these you will find them,—although not precisely in the state of Shakespeare's lover,—“sighing like furnace,” yet thrown into a thousand hot and chilly fits of over-weening confidence, or desperate jealousy in regard to each other's affections. All this works off after a while, as all violent

emotions necessarily must. The heretofore busy correspondence begins to flag ;—the letters, which at first, followed in quick succession,—like hail in a thunder storm, are now “few and far between ;” until—behold ! the next time these Angelinas, and Amaryllises, &c. &c. meet, they scarcely know each other. Idle, and ridiculous as all this really is, it might perhaps, be tolerated ;—since once, at least, in most person’s lives, they must be expected to play the fool ;—were it not for the complete waste of all the precious period of adolescence, which such trifling occasions ; as well as the incapacity for real friendship so apt to be super-induced by it. Let not the foregoing remarks be understood as expressing disapprobation of epistolary correspondence in general ; for this may be advantageously carried on, where no sentiment of attraction exists on either side, but mutual good opinion. All I meant to say, was, *that neither friendship, nor love should ever be expressed, where it is not sincerely felt* ; for you may depend on it, as

a truth which your whole future experience will confirm ; that your better feelings are not to be thrown away, and spent upon frivolous or worthless objects, any more than your worldly wealth ; or you may live to see the day, when you will have no feelings at all, but such as begin and end, entirely in self.

The habit of speaking of every thing, whether trivial, or important, in the superlative degree, is a great damper ;—if not an effectual bar to real friendship. In a word, it may be considered a rule having but very few exceptions, that the mind is light and trifling, and the heart cold, insensible, and hypocritical, exactly in proportion as the tongue is flippant and extravagant in lavishing upon every object without discrimination, expressions of praise, or dispraise, fondness or aversion, unqualified preference or unlimited condemnation. When you hear such phrases as ;—“Oh ! how interesting, how delightful, how charming, how lovely,

how exquisite," with many others of the same stamp, profusely and indiscriminately poured forth upon men and monkeys, girls and kittens, boys and squirrels, books and Boukmuslins, flowers and butterflies, you should take care not to place yourselves in the way of making one in such a catalogue. All the choice phrases of unqualified approbation and intense affection having been already appropriated to various ordinary objects, animate and inanimate, there would be no language left to speak of *you* in an appropriate manner, should it strike the fancy of one of these ineffable young ladies to make a friend of *you*. Beware then, both in yourselves and others of this sentimentality,—this exuberant, illimitable overflowing of superlatives upon every trivial occasion; or you will soon be in the situation of a Turk without his opium, or a drunkard deprived of his alcohol. Languor of spirits, tedium of body, and perpetual mawkishness of mind, must inevitably ensue from this most irrational and prodigal expenditure of feeling;

for it is not in human nature always to live up to the highest possible point of enjoyment, either mental or physical.

The preceding observations are chiefly general cautions, to guard you against the fatal error of a bad choice either of friends, or of those who may be united with you in the sacred, indissoluble bonds of wedlock. I shall descend to more minute particulars, after adding one more general warning on the subject of friendships with individuals of our sex. These are often dangerous, and never entirely safe, if founded upon any other basis, than esteem for each other's mental endowments and virtues; or carried beyond the most guarded conduct in conversation, in deportment, and in the interchange of such friendly offices, as ladies and gentlemen may very properly, and most innocently perform for each other. You will find in many books which have great currency,—at least in the fashionable world, that much has been said in recommendation of what the authors have

been pleased to designate by the very spacious term, “Platonick Love.” *This*, in plain English, means such a regard between two individuals of the different sexes, as *might* lead to marriage, but is never designed to do so. Beware, I beseech you, beware of all such equivocal connexions. The man who invites you to form them, is invariably, either a foolish coxcomb, or a deep, designing villain. If he means nothing more, than to repeat what he has read in some silly, or vicious romance, without well understanding it, you may excuse it, as the vain babbling of one, whose heart is as empty as his head. But if his understanding is such, as to forbid the belief, that he speaks at random, future avoidance, and silent resentment should be your only reply. The truth is, that scarcely any two things in nature are more incompatible with each other, than the affection required to form what is called a platonick regard, and the continual restraint under which those who are the objects of it, are expected to live, if they would remain innocent.

Should a woman thus entangled, continue guiltless of every thing but the folly of the act;—poor indeed, wretchedly poor will be her compensation for the world's constant suspicion of her character; and for the shame and confusion which unavoidably ensue to herself, when she comes to her senses. But what an appalling picture does the other side of the canvass present! a being shunned and despised by all the respectable part of society;—rejected and abandoned by every one who could console or reclaim her; and banished forever, from the walks of purity and virtue, she lives in infamy, and dies—in utter despair!

I will now proceed to point out certain defects of character, which render those who are so unfortunate as to labour under them, incapable of true friendship. Not that you should be too precipitate in determining where and in what degree they exist; nor too hard, after you certainly have found them, in pronouncing on the impossibility of such

a change of heart, as may convert the undeserving into meritorious objects of esteem and affection. All things are possible with God: and there are no instances in which he displays the omnipotence of his power, more admirable, than those wherein great reformation of character is effected by the influence of his spirit, controlling, regulating, and directing dispositions which at first appeared utterly irreclaimable. If you can once find a female friend of this stamp;—one who has safely gone through the fiery ordeal of violent passions for a considerable time rankling in the heart, but at last expelled; and in their place the all-efficient virtues of self-control, benevolence, tender affection, mildness of temper, generosity, and forbearance,—such a character is above all price. Here you may safely repose your trust; for here you may expect to find not only the feelings which should create and cement friendship, but the necessary energy to render it active and persevering in all difficulties and dangers; as well as the indispensa-

ble readiness to make due allowance for all your weaknesses and faults, from the recollection of similar, and perhaps greater failings.

The first character against which I will caution you, as being altogether incapable of friendship, is the smooth, wily, gossiping hypocrite, who deals much in her professions of regard for you ; and in indiscriminate flattery to your face, both of your faults and your good qualities. Thus, if you have a violent temper, she is continually praising "*warm feelings* :" should you carry your plainness of speech to the extent of rudeness—she extols candour: if you happen to be fonder of saving money, and of what is called, "being a great manager," than of any thing else, she is constantly applauding economy and good house-wifery: are you over-solicitous about intermeddling with other people's affairs, she takes care always to supply you with abundant food to keep alive this evil propensity. In short, do or say what you will, she never discovers

the slightest concern about your improvement, either moral or intellectual. You can never be mistaken in setting down such a one, as entirely too selfish ever to be attached to any body but herself. Your peace is deeply concerned in having as little as possible to do with her; for of all the workers of mischief in social life, she leads the van, pre-eminently conspicuous.

Next to the preceding, I behold in imagination a motley group of individuals, among whom it would be hard to find any materials out of which to make a friend; having so many objectionable qualities both of mind and heart, that I scarcely know with which to begin. From those of irritable, quarrelsome, ungovernable tempers, you could never expect much of the reciprocal enjoyments of friendship; for being rarely at peace with themselves, it would be morally impossible that they should long be so with you. The discontented and complaining, are too constantly and exclusively ab-

sorbed in their own thoughts and feelings to be capable either of entering into yours,—or of sympathizing in them sufficiently, to satisfy the just and rational claims of disinterested regard. Those of suspicious and jealous tempers require more attention to all their unreasonable whims and caprices, than is compatible with a sentiment so confiding, and so fearless of such selfishness, as friendship. And as for the thoughtless, giddy, brainless butterflies—all dress and all show, that flutter about you, only in the halcyon days of health and prosperity;—why it would be extreme folly to believe *them* susceptible of any other feeling, than the vain, preposterous admiration of their own worthless persons; and the eager desire to captivate some of our sex, equally valueless with themselves. It would be nearly as rational to expect to make friends of so many parrots and peacocks. I need scarcely caution you against women of coarse, indelicate conversation; rude, masculine manners; and apparently unfeeling hearts. They could not

be made, even to comprehend the meaning of the word friend ; and are indeed, sufficiently repulsive of themselves to deter you from cultivating their acquaintance : they form a kind of intermediate class between the sexes ; and are unfit either for male or female society. But there is—unfortunately for mankind, a description of women, of such a prepossessing exterior ;—of such fascinating powers of conversation ;—in a word, so well calculated in every respect, to excite the admiration and regard of the young and inexperienced, that you may contract a friendship for them, before you are at all aware of your danger. I allude to such as have no fixed principles of conduct ; no settled rule of rectitude but such as the fashion of the day prescribes ;—no aim in life, but to be admired for qualities, and attainments, whether good or bad, that attract most eclat ; in fine, women who have no abiding sense of religion. That there are many such, is too true to be denied ; but that *there should be*, is not less lamentable, than surprising.

For the situation of females in this life, unavoidably exposes them so much more than men, to all those various and complicated sufferings both of body and mind, for which there is no other alleviation nor cure, but religion; *that a woman* destitute of it, should be viewed almost as a monster in creation. Avoid all such, I implore you, as you would the contagion of pestilential disease: for however well established you may believe your own morals to be, they cannot long withstand the seductive influence of such companions, if admitted to all the intimacies and privileges of friendship. Let no part of the foregoing remarks be construed into a wish to palliate the want of religion in my own sex. As it regards another world, the obligation to possess it, is equally imperative upon both males and females. But it is certainly true, that the forms, the customs, and prevalent opinions of society render it easy for men to do without reproach, or much loss of reputation, many things resulting from the want of religion, which would not, for

a moment, be tolerated in women. These licenses also enable them,—by flying for refuge to many practises, altogether forbidden by society to the other sex, at least for a while to stifle,—if not entirely to subdue those compunctionous visitings of conscience which a merciful God has furnished as the best means of reclamation from vice. I could never see any other reason for this, but that men have more power in regulating and establishing publick opinion, than women: which power, to the eternal disgrace of the law-makers, they most shamefully abuse, to gloss over, and excuse,—if not openly to justify their own faults and vices; and in proportion as they have done this, to mark for ten-fold reprobation similar defects of character in your sex. This is selfishness, injustice, and meanness combined; for in the eye of God, the degrees of criminality in vice can never depend on the sex of the perpetrator.

But to return to the more pleasing theme of friendship. Would you know what a true

friend is, and how to secure such a one for life, take the following description; and then use the utmost exertion to resemble the portrait. For to render friendship lasting, there must be nearly equal excellence between the parties to such a union; although this excellence need not display itself precisely in the same mode. A true friend is one who can understand all your thoughts and actions; can sincerely sympathize in all your feelings, whether of joy or of sorrow; and who will cling still closer to you when adversity frowns, or dangers threaten; and when the pain of bodily disease, or the agony of mental affliction crushes you to the earth, than during the festive season of uninterrupted prosperity. She must be warm-hearted, good-tempered, generous, easily appeased, unsuspicuous, scrupulously regardful of truth and sincerity, cheerful, anxiously desirous both for your improvement and her own, and above all—of spotless morals. If you can have merit, and good fortune sufficient to secure the affections of one thus eminently gifted, you

should treasure her up in your heart of hearts ; for her value is as inestimable, as it is uncommon.

And now, my young friends, with respect to that still more important, and closer union of interests and affections, which all of you must wish to form,—should you marry, I have *that* to say, which it much behooves you to listen to with undivided attention. For although some years must yet elapse before many of you can be qualified duly to estimate the perilous nature of the engagement into which you will enter;—the arduous and often afflicting duties you will have to fulfil; and above all, the sacred inviolability of the various and complicated obligations which you will be solemnly pledged before your God, and the world to discharge; yet the subject is too intimately connected both with your temporal and eternal happiness to be altogether omitted in such an address as the present. The felicity which most persons,—especially young ones, anti-

cipate from this union, is subject under the most fortunate circumstances, to so many casualties and painful interruptions, that should it be formed, (as is much too often the case,) from mere accidental and sudden liking,—where a pretty face, or handsome person is the only inducement;—from mere motives of convenience, avarice, or ambition; in a word, from any other exciting cause, than a thorough conviction of mutual regard founded upon a well ascertained congeniality of tastes, tempers, talents, and moral qualifications,—why, future misery must be the certain consequence, as well as the just reward of such a rash, and really immoral procedure. When we reflect how utterly impossible it is, for the married life to be even a tolerably happy one, without using the utmost precaution to guard against every circumstance which can mar its felicity; it seems truly unaccountable, unless we consider mankind nearly on a footing with the beasts that perish, that so many marriages should be contracted between parties who

appear utterly to disregard every consideration which should precede so all-important a change of condition. Would it be credible,—if we had not daily observation of the fact, that beings capable of thought, reflection, and judgment, should deliberately enter into a contract to endure until death;—a contract expressly stipulated to be for the mutual happiness of the parties concerned; and yet entirely neglect to ascertain beforehand, that both parties possessed the means indispensably necessary for its faithful fulfilment? When we look around us at the multitude of married people whom we know, and see how many are "*paired, not matched;*"—how very few appear to have spent even a moment's thought on the foregoing momentous circumstance; it seems indeed, passing strange, that more of those who take the same step after them, should not derive more benefit from witnessing so many woful failures to attain the professed object—happiness. Yet we still continue to perceive the same most trivial, and often de-

grading motives actuating the parties concerned. Thus the colour and fashion of a riband favourably disposed;—a song from the voice, or some musical instrument;—a caper or two, successfully cut at a dance;—a few stale, common-place-compliments about “rosy cheeks, lovely eyes, coral lips, ivory teeth, and alabaster skin,” confided in pretended secrecy to some mutual friend, with the express design that they shall be repeated to the objects of them; often decide forever, the fate of the giddy hosts of fair *Amandas*, and their most devoted *Corydons*, whom we behold fluttering their little hour on the stage of life, and then vanishing forever. Blind as bats to every thing but the gratification of the moment, they appear totally unaware, that many of the consequences of these apparently insignificant, and evanescent circumstances, are to follow them into the regions of eternity, there to bear witness against them before a tribunal whose sentence is irreversible.

Sometimes the contiguity of landed estates makes a match. At other times, wealth of any kind on *one* side, and the want of it on the *other*, decide the great question to marry, or not to marry. Then again, a marriage is contracted for no better reason, than because the lady perhaps, is the daughter of some great man; or the gentleman perchance, is a great man himself. But what is worse, if possible, than all, the desire to be revenged on a rival, or truant admirer; or the simple fear of living single, not unfrequently settles the point. That disappointment and misery for life should be the consequence of all such marriages, should be so far from exciting any surprise, that *the real wonder* is, how *any of them* thus made, can possibly turn out differently. Who that sows only tares, can ever expect to reap wheat? Who that makes their bed of thorns, can rationally calculate upon their turning into roses? In short, who that weds with folly, or vice, has the smallest right to hope for the inestimable prize of wisdom, or of virtue?

For many ages matrimony has been equally the copious theme of ridicule and applause; nor would it be easy to decide whether its friends or enemies in speaking of it, have been guilty of the greatest exagerations; or have done most violence to the cause of truth. What may justly be said *in its favour*, is, that it is susceptible of much more happiness, than celibacy *possibly can be*. On the other hand, it may with equal truth be affirmed, that all the inconveniences, discomforts, and wretchedness of the last, are “tarts and cheese-cakes” (as Sancho Panza would say) compared to the miseries of married life, when accumulated in their greatest degree. As much the largest portion of these however, are *of the parties own making*, it will be their own fault, if they have to encounter them. Thus, for *one source* of unhappiness which can properly be called a visitation of Providence; there are *one hundred* that flow from the temper and conduct of the husband and wife. It is quite enough, (for example,) to destroy every thing

like domestick comfort, peace, and happiness where either the one, or the other, is of a passionate, wrong-headed, tyrannical disposition; and acts habitually in defiance of both moral, and religious law. But if both have the misfortune to be such characters, the place of their abode, resembles nothing in this world, or the next, but the place of the damned. Greatly then, does it behoove you to learn, not only how to calculate the chances, on the one hand, of forming such a union, as may bid fair to ensure all the felicity which may reasonably be anticipated from a marriage contracted under the most favourable auspices; but also how to estimate the danger, on the other hand, of one which prudence, and common sense, and good-morals, and religion—all forbid. Although it be as true as the gospel, that there are many more blanks than prizes *in this lottery of matrimony*, yet such is the sanguine incredulity of most young persons, that no warning which mortal man can give, seems sufficient to assure them of the fact. Still,

as much of your happiness in this life *certainly*; and of that in the life to come, *probably* depends upon the choice you will make in this all-important event, I will not forbear, merely because so many other monitors have failed, to suggest to you every consideration which appears to me likely to have the smallest influence in giving that choice a proper direction.

The married state to be a happy one, should never be precipitately entered. It should always be with parental approbation on both sides; notwithstanding the moral code of some favourite romances and novels dispenses with this preliminary in so many cases, as almost to convert the exceptions into the general rule. Good temper, or the power of completely governing it, and good morals, with a decided personal preference, should be the indispensable basis of this union. Cheerfulness is another pre-requisite of no small importance. In fact, matrimony without it, is but a wearisome pilgrimage;

and if cursed with ill-temper, it is the poisoned shirt of Nessus, from the perpetual torment, and distraction of which, there is no refuge for the wretched wearer, but in death. Above all things you should avoid the too common practice of expecting to find in real life, the same kind of characters so often delineated as heroes in the silly fictions which distract the minds of so many of your sex. Man at best, is but a very imperfect animal; and the more you see and know of him, the greater allowances you will be compelled to make for his defects, his frailties, and his vices. The knowledge of this fact, and the proper application of it before marriage, would save many a bitter pang, and hysterical fit afterwards. It is of the greatest possible importance therefore, that you should early learn to moderate the sanguine hopes so natural to youth, in regard to their future prospects in life; to descend from the stilts on which your ardent imaginations are so prone to mount you,—like a parcel of tragedy-queens who look at

their present state of existence as a continued scene of sublimated enjoyment, or indescribable wretchedness ; and to take a plain, common-sense view of your probable condition. The first step necessary in order to acquire the power of doing so, is always to bear it in mind, that you yourselves are liable to the same, or equivalent deficiencies of character, for which equal allowances must be made by whomsoever you may marry. Another great help towards gaining this most essential self-knowledge, would be, always to turn a deaf ear to any man who would try to persuade you, that such frail bipeds as yourselves, are really angels and goddesses. Should it ever be your misfortune to be obliged to listen to such language, you will never err in considering it, either the senseless rant of some demented boy who does not know you ; or the disgusting folly of some dotard, who had better be thinking of his grave ; or the contemptuous ridicule of one who means to laugh at you, as so many silly dolls, destitute of understanding.

The great desiderata necessary to constitute suitable outfits for married life, are a tolerably good understanding, moderation, forbearance, goodness of heart, self-control, and incorruptible morals. These are really worth the whole mass of those showy qualifications, usually called accomplishments, with all the advantages of person and fortune put together. It would certainly be most desirable that all should be found united; but this coincidence so rarely occurs, that it would be madness in the extreme for each adventurer in matrimony to calculate on drawing such a prize.

In addressing you on this subject, it is painful to think, that a regard for truth, should compel me to use a language so different from that of a great majority of those books, which most young people,—and indeed too many old ones, are so fond of perusing. But the object of their authors being very dissimilar to mine, our course must also be unlike. *Their province is chiefly to*

tickle your fancies, and delight your imaginations by fascinating, but exaggerated pictures of friendship, love, and marriage: *mine* is the far less grateful task of warning and guarding you against the shoals and quick-sands which lay thickly spread along the whole ocean of life, over the great expanse of whose waters, few,—very few ever sail without frequent exposure to the peril of storms, tornadoes, and shipwreck. Should I so far succeed, as to produce conviction on a single mind, that my cautions are worthy of attention:—should I have power to deter *even one* from venturing within the verge of that giddy whirlpool of folly which irreversibly swallows up all who have the temerity to pass the edge of its destructive vortex:—should I be able to save a single victim from the misery of disregarding all those admonitory precepts relative to the conduct of human beings as moral agents, which so many writers in every age, have appeared to reiterate to little, or no good purpose; I shall deem myself amply rewarded for every pos-

sible exertion which I either have made, or can make, towards the attainment of so glorious an end. But to return to my principal subject.

As I have endeavoured to convince you, that to render the married life even tolerably comfortable, qualities for *use*, rather than for *show*, should always be preferred, where both cannot be found united; I must on the same principle, notice some very essential ones not yet enumerated. These are, personal courage to protect you from danger; indefatigable industry to provide, and a prudent economy to take care of the means necessary for comfortable subsistence. The two last are particularly important; because their exercise is a matter of daily necessity; —no fortune, however enormous, being sufficient to withstand the waste of continual neglect and profusion. Without these qualities, you may *possibly*, enjoy a few months, perhaps years of thoughtless, empty pleasure, (as it is most falsely called,) in which

intellect has little or no concern ; and which has about an equal right with the delirium of intoxication, to be called happiness. But should you have long life, you must calculate with absolute certainty on many,—many years of discontent, repining, poverty, and wretchedness, aggravated probably, by mutual upbraiding and reproach.

Among the numerous causes which mar the felicity of wedlock, I must not omit one of the most common, as well as the least excusable of all :—I mean the petty, truly contemptible squabbles and quarrels about prerogative. In other words, the very unprofitable contest to prove, (as 'tis vulgarly said,) whether or not “the gray mare is the better horse.” Of all the follies which married people can possibly commit, this is by far the greatest; for both *must* be losers no matter who gains the victory. The principle of fear and dread is substituted for that of mutual confidence ; and domestick comfort and happiness are sacrificed for the pal-

try consideration of being able to say: “*I am master, or I am mistress.*” If the wife gets the better, she fails to elevate herself in the opinion either of her own sex, or ours; at the same time that she degrades her husband in the eyes of all. He, poor devil, from the perpetual consciousness of the predicament in which he stands, and of the nuts which he always furnishes for the sisterhood of gossips, sneaks about like a dog after committing some theft, for which he expects to be soundly whipt. He is even in a much worse situation than a publick functionary who holds his post “during good behaviour.” For although his office of husband, —*legally considered*, is held by a somewhat more durable tenure; yet the privilege usually appurtenant thereto, of remaining in his own house, sitting at his own table, and by his own fire-side in peace and quietness, rests on a much more precarious dependence:—to wit, the whim, caprice, and unaccountable, ever-changing humours of a shrew. As you hope for happiness in this

life, I warn you, my young friends, never to aspire to such distinction; but be content, when you marry, to let the chief control of family concerns remain where the laws both of God and man have placed it. No controversy on this subject need ever occur, for none will ever be necessary, if both parties will only study to please; and mutually endeavour to promote each other's enjoyments.

I cannot, I believe, conclude this Lecture better, than by making it my last admonition, most earnestly to dissuade you from ever adopting a course of conduct which many of your sex appear to think—at least justifiable, if not altogether praise-worthy, before marriage. It has been glossed over by the very specious term *coquetry*; but stripped of all disguise, it is neither more, nor less, than an artful mixture of hypocrisy, fraud, treachery, and falsehood:—far more disgraceful to those who practise it, than degrading to the individuals practised upon.

Should an honourable declaration of love ever be made to you, nothing can palliate an attempt at deception on your part. A plain question propounded in truth and sincerity of heart, always deserves an equally sincere, and plain answer. Nor does it matter in the smallest degree, what may be the character and condition of the gentleman addressing you,—if it be such as to authorize his being heard at all;—the truly honourable course for the lady addressed, is the direct, straight forward, unequivocal one, of acceptance, or rejection. Let it be done, (if you please,) with all the bashfulness, and timidity, and thankfulness for good opinion, &c. &c. which the books prescribe, as the genuine etiquette upon such embarrassing occasions; but at the same time, with all the candour, and singleness of heart due to the sacred cause of truth, and good faith. It never *was* nor *can be* right on any occasion whatever,—much less on one which may involve both present, and future happiness or misery, to practise duplicity:—to say one thing, and

mean another:—to act as if you meant to trust, and wished to be trusted, when your sole purpose is first to inveigle,—then to betray, and finally to abandon the deceived object of so much criminal artifice. But let those who cannot be persuaded to avoid such conduct *from principle*, listen to a few reasons which may be urged in favour of its avoidance, *as a matter of policy*. They may rest assured, that there are among our sex, a sufficient number of adepts in these villainous arts, (for they deserve no better name,) to retaliate with compound interest, all the injuries which yours can possibly inflict in this way; and nothing will sooner provoke the diabolical disposition to perpetrate them, than any manifestation on your part, of an inclination to play the coquette. *Beware then, for heaven's sake, beware, my yet innocent young friends, how you venture on so perilous a game. Do not,—Oh! do not yield to the smallest temptation thus to sport with your happiness under the illusory, and*

wofully deceptive notion, that such indulgence, (should it indeed appear one,) may be taken in the vernal season of youth, without the imminent hazard of blasting forever, all the fair prospects of the summer, autumn, and winter of your lives.

Should it be the lot of all who now hear me, to reach the period of mature age, but a few years—(comparatively speaking) remain, even to the youngest, before that period will be at hand. To each, it will be the great scene of trial and of duty; and upon yourselves chiefly it must depend,—after all that others can do for you, whether this scene will prove a voyage of delightful discovery and pleasurable occupation; or a toilsome pilgrimage beset with difficulties, dangers, and disappointments,—commencing in feverish disquietudes, and ending in misery and wo. Death itself is not more inevitable, than such a destiny to all who despise the warning voice of instruction; who practise no

self-restraint: who seek no intellectual improvement;—who fail to cherish continually the love of wisdom, and of virtue, as their surest friend both for time and eternity.



LECTURE VII.

Recapitulation and Conclusion.

THE Lectures on Education which I promised you, my young friends, sometime ago, are at last finished. All that now remains for me to do, is to recall to your minds the substance of what has been said; and to endeavour by a brief recapitulation, so to impress the chief topicks on your hearts, that they may have an abiding influence on your lives. May God grant me the power of doing this to the extent of my wishes; for never then, will any of you be destitute,—wherever your lot may be cast, of any of the resources of “mind, body, or estate” essential to your enjoyment in this world, or to your happiness in the next.

As there are some among you whom I shall address for the last time in our lives, I most earnestly hope that *they* at least, will feel the same anxiety to receive, that I do to impart, whatever benefit my farewell admonitions may be capable of communicating. This request, I solemnly assure you, is not lightly made, as mere words of course. It is uttered under the influence of a sentiment of deep solicitude for your temporal and eternal welfare, inspired by the reflection that the all-important trust of your Education has been confided, for a considerable time past, to those *to whom* I am bound by all the strongest ties which can unite human beings together; and *with whom* I have felt, and still feel a deep common interest in promoting your happiness. For your *own sakes* then, as well as *for ours*, and for the love of all who are most endeared to you in this world, let me beseech you not to suffer this last appeal to be made in vain. But a few minutes will be occupied in uttering it; and only a few, fleeting hours can pass away, before

most of us must part, and some—probably forever.

It will be recollected, I trust, that my first object was, to convince you that the basis of all excellence was, to live under the constant conviction of the moral and religious obligation to improve our time, as much as possible; to neglect none of the faculties which an infinitely wise and benevolent God has given us,—manifestly for the purpose of cultivating them to their highest degree of attainable perfection;—which degree he has evidently left indefinite, that our exertions to reach it, should never cease but with life: and to exercise continually, the chief of these faculties—our reason, in selecting and applying the best means in our power for the accomplishment of this all-important end. Can it be necessary to urge any other arguments, than those heretofore used, to prove to you, that this duty of moral and religious improvement is paramount to all others? Unless *this be first fulfilled*, is it not evident to every one,

that the gift of rationality itself, must prove our heaviest curse, instead of our greatest blessing? For does it not compel us to believe, that the all-wise God who made us, could have bestowed this inestimable boon for no other purpose, than to enable us clearly to discern that happiness was to be found *in no other path, but the path of duty*; and of course, that whenever we depart from it; whenever we act in opposition to the dictates of that reason bestowed for our guidance therein, we convict ourselves of the most criminal rebellion against the adorable giver of the benefaction? We cannot open our eyes upon a single object of the universe; nor contemplate for a moment, any of those ways of Providence which we are capable of understanding, without being instantly struck with the persuasion, that a God of wisdom, of mercy, and of love,—such as we believe our God to be, *must* have willed the happiness of *all* his creatures: and that so far as we come under this general dispensation, we are bound by every possible motive that can

bind the Creature to the Creator, not only not to counteract by disobedience, such universal benevolence, but to do every thing in our power to accomplish, as co-workers with the Lord and Father of all, his magnificent and truly Godlike design. But could we be guilty of any greater act of disobedience or counteraction ; could we commit any greater outrage against omnipotence, (unless by the perpetration of some heinous crime,) than by habitually devoting our most precious time to utter idleness ;—to frivolous occupations ;—to selfish and sensual indulgences ? Surely nothing could be more opposite to the great purposes for which we were evidently created ;—nothing more disgraceful to our nature ;—nothing more repugnant to the course which reason, and duty, and conscience point out. For heaven sake then, my young friends, cherish, improve, and forever hold fast the belief in the absolute necessity of your moral and religious obligations to the continual culture of all your faculties, as the foundation of every scheme which you may

form for your future lives. Let this belief be your constant guide through all time, and the great beacon, the polar star, which is to direct your steps to the regions of eternity.

The means which I have endeavoured to point out, as essential to the fulfilment of the foregoing observations, you may perhaps remember ; but lest you should not recollect them, as thoroughly as I wish, I will once more present them to your view. These were, a constant readiness to follow the directions, and obey the injunctions of those whom you believe qualified to advise, and prescribe the course which you should pursue in your Education : to neglect none of the modes placed before you for facilitating the progress of your studies ;—to read diligently and indefatigable :—to seek the conversation of persons better informed than yourselves, rather than those who could give you no useful information :—to devote no more time to amusements, than is sufficient for relaxation and health :—always to aspire

to moral and intellectual excellence, without the slightest jealousy or envy of those engaged in similar pursuits:—never to procrastinate, nor go indolently, nor reluctantly to work in the discharge of any duty whatever: and to pray with fervent sincerity for heavenly aid in all your undertakings. If you will assiduously follow these injunctions, and faithfully carry them into constant practice, you will as certainly succeed, as that you have life, in securing the love and affection of every one connected with you;—the inestimable approbation of your own conscience;—and a “mansion of rest” among the wise and the good in the world to come.

Temper and Deportment were the next topics, in the due consideration of which I endeavoured to interest you. And it was my earnest effort to convince you, that without a proper regulation and command of the first; and a strict, as well as constant attention to the second; all attempts at Education amount to nothing better, than a shameful,

and wicked waste of time and money. Will you permit me to hope that I have succeeded in producing this conviction? Or am I to suffer the mortification of uttering this farewell address, under the painful disappointment of all my anxious wishes on this deeply interesting subject? Shall our inviolable regard for truth compel us, in restoring any of you to your parents, to communicate the heart-rending intelligence that all their anxious hours, their cares, their labours, and their prayers for the welfare of their children are likely to prove abortive; because they have been equally deaf to friendly admonition, and earnest reproof? Must *ours* be the distressing duty of blasting the fond anticipations of parental love, by informing them, that all the bad passions, and evil dispositions which they anxiously hoped to find removed by a course of moral, and literary instruction; instead of being entirely subdued, had only grown with the growth, and strengthened with the strength of the children of their bosom? Or will

you authorize us to be the delighted "messengers only of glad tidings?" Has your general conduct been such, as to justify us in saying to each parent;—"here, my friend, receive from our hands the child of your love;—take her to your arms, and wear her next your heart; for she has amply fulfilled all your expectations. She has "fought the good fight;"—she has conquered whatever was amiss both in her temper and deportment;—she has seen her errors, and firmly resolved to depart from them. She is now, anxiously desirous, and resolutely determined to reward all your cares, your love, and your affection by devoting herself to *your happiness* for the remainder of *your days.*" Contrast, I beseech you,—contrast the feelings of all the parties concerned, upon the final separation which must take place between us, when you quit this school for the last time, and then ask your hearts, which part you will leave *to us* to perform? For rely on it, that our report to your parents, or other friends, must be to the very letter, the one, or the other, according as you have

conducted yourselves during your residence with us. Your own recollections must remind you how often this event of severance between your teachers, and yourselves, and restoration to your homes, has been presented to your imaginations. Nor can you have forgotten how frequently you have been intreated so to act *your part* ;—so to fulfil all *your duties*, that the only remaining duty *we* should have to perform, might be to testify with unalloyed pleasure, how well you have merited all the caresses and endearments prepared for you in the several domestick circles of which you are once more to become members. Oh ! that you would yet give some pledge, (if you have not already done so,) upon the faith of which we might assure those who may come for you, that the fondest hopes of your relatives and friends are accomplished. Save us, we implore you, from the inexpressibly painful alternative of suppressing the truth, of which *we cannot be guilty* ; or of communicating the heart-piercing fact, that all these hopes have been blighted and lost !

If any of you really have had bad tempers, and have strenuously exerted yourselves to subdue them ; if your deportment has been, only occasionally reprehensible, while you have manifestly endeavoured generally, to render it what it should be,—the deportment of a lady in principle, as well as conduct ; we shall take the greatest pleasure in representing the fact to the friends or connexions who may come to take you home. On the contrary,—if no effectual attempt has been made to acquire self-control ;—if bad passions have been indulged without restraint ;—if little, or no regard to lady-like conduct and demeanour, has been manifested, except in short and fleeting promises of amendment,—why, painful as the task may be, we shall not hesitate to perform it. Your parents, and other relatives *must* be informed, at whatever cost of feelings *to them* and *to us*, that their money, and their care, their labours, and their love, have been equally thrown away, with our lessons, and our advice, our persuasions and our reproofs. Heaven forbid, that the latter duty should

be ours ; but it will depend entirely upon yourselves, whether it will, or not. If it be *your choice*, rather to break a parent's heart than to prove their comfort and delight while living, and the last, the most beloved objects of their dying benedictions,—thus it must be ; *on your own heads* will rest all the sin ; *in your own bosoms* will be all the agony, when no near connexion, no dear friend shall be left to witness your degradation, and deplore your guilt.

The Foibles, Faults, and Vices of your sex ; were the next defects of character against which I undertook to warn you. How far I have succeeded, your own hearts must say. For although I should require no better evidence, than my own senses to satisfy me in regard to the diminution, or increase of those defects which show themselves in conversation, and general conduct,—such as idleness, inattention to your studies, passionate and quarrelsome dispositions ; coarse, rude, and unlady-like conversation ; boisterous, vulgar and indecorous deportment ; yet

there are many others, still more censurable; such as pride, vanity, selfishness, extravagance, envy, hatred, malice and uncharitableness, which can be known in all their native deformity, only to those who have the misfortune to labour under them. Where *these* have free scope, they rarely fail to do some injury to the objects of them; and they invariably inflict much suffering, and often misery on the agents themselves. How far you have guarded against these deadly enemies to your peace and happiness, is a matter which you must answer to your own consciences, and to your God. If you have yielded without effort to their influence; if you have suffered them to corrupt your principles, and poison your hearts, it will not be for the want of abundant warning; and timely importunities *on our part*, to avoid,—*if you had them not*, and to resist and conquer them, *if you had*. What earthly advantage could you promise yourselves from their indulgence? What possible benefit could you hope for, by giving way to their impulses? you might, perchance, gratify some feeling

which you would be ashamed to acknowledge ;—you might perhaps give pain to others, and impart a malignant, diabolical gratification to yourselves ; but to expect from so corrupt a source, any such pleasure, as would be worthy of a rational and moral agent, would be to calculate on inhaling aromatick odours from a carcase in the last stage of decay ; and upon converting the hellish deformity of vice, into the heavenly beauty of virtue. Remember then,—*for the love of your own souls, remember*, my dear young friends, that you cannot possibly exercise too much vigilance in guarding against the most distant approaches of every foible, fault, and vice, against which I have endeavoured to guard you. Yield yourselves to *no one of them* ; for such is the close connexion between them, that you will be in continual danger of having the whole family quartered on you for life, to prey upon your very vitals, until, you are consumed both body and soul. On the other hand, deny yourself at home to the first intruder, and you will daily be in less and less peril from such dangerous visitors.

The subjects of Manners, Accomplishments, and Conversation came next in the order of these Lectures: and much was said on each which I trust you will not soon forget. On the first will greatly depend the good, or ill reception you will meet with in society. Like musick, they may well be said to have “charms to sooth the savage breast.” If they are such, as should distinguish every lady; and without which indeed, none can pretend to that character; it will be no easy matter to prescribe limits to your influence; for good manners exercise almost a despotick control over all mankind. But should they be such as every lady would be ashamed of;—neglect, and degradation, and scorn, and avoidance must inevitably be your portion; as well as the just reward of your contempt of publick opinion. With respect to accomplishments, generally so called, I have said that you should consider them, as nothing more than conventional passports to good society;—not absolutely necessary, but useful to possess: That you should devote to their acquirement, only

such a portion of your time, as would make them rather *recreations*, than *labours*: and that some should not be attempted at all, without a decided talent for them: such, for example, as drawing, painting, and musick. If you can restrain yourselves within these limits in your endeavours to attain them; I take the liberty to say, that there is nothing, —either in morality, or religion, which forbids their acquisition. But beware not to make a business of what should be, only your occasional pleasure. Beware, lest you devote to the training and disciplining of your *limbs*, any part of that precious period, which should be occupied solely, in the improvement of your *immortal souls*. Ever remember that “there is a time for all things:”—and that no encroachment should be made by the requirements of the body, on that portion properly assigned to the wants of the intellect.

The topick on which I last endeavoured to give you some salutary lessons, was the highly important and interesting one of As-

sociates, Friends, and Connexions. And it was then, as it still is, my most earnest wish to impress your minds with the fixed belief, that your happiness both in this life, and the next, very materially depends upon the kind of choice you may make in selecting them. Should they be persons of amiable dispositions, good sense, cultivated understandings, and pure morals, you may reasonably calculate on realizing all the enjoyments which can be derived from social intercourse in all its various relations of casual acquaintance, well tried friendship, and wedded love. But if you entirely disregard all moral and intellectual qualifications; and are guided by nothing better than, whim, caprice, or accidental liking in your choice either of companions, friends, or nearer connexions; you cannot possibly escape all the usual consequences of such folly.—These are,—ruin of fame, fortune, and peace of mind in very many cases; and much disappointment, mortification, or suffering in all. “The same tree cannot produce both good fruit and

bad ;"—the same fountain can never yield sweet and bitter waters, at the same time.

Let your reason and judgment then, ever direct you more than your feelings, in the choice both of your temporary companions, and of those with whom you expect to spend the greater part of your lives. Still your hopes *may possibly*, be frustrated ; for all human calculations are liable to error : but the strong probability is, that they will be attained to the full extent of all rational expectation, if you will not only strive sincerely and earnestly to render your own tempers, manners, morals and intellectual acquirements such as they should be ; but will seek similar qualifications in all those with whom you calculate on maintaining any permanent intercourse.

My task is finished, and the hour is at hand, when we must part ;—many of us probably, to meet no more on this side the grave. All that now remains to be done, is, to inquire whether you will suffer us, your very

sincere friends, to bid you a last adieu, under the full persuasion, that you have treasured up for future use, all the good advice, and all the knowledge which your teachers have endeavoured without ceasing, to impress on your minds. Do not,—Oh ! do not leave us in doubt, either as to the sincerity of your promises,—the firmness of your resolves, or the power of your wills to realize the anxious hopes, and fond anticipations of your parents and friends in regard to your future conduct and characters in life. For pity sake, imbitter not the remainder of their days, by any neglect of duty on your part; nor blast those delightful expectations which they have so long, and so tenderly cherished of your future worth, by shewing that you have equally abused their confidence; despised their admonitions; and utterly wasted the best portion of that precious period allotted to mental culture, which when once lost, can never be recalled. But continue, I beseech and implore you, for the last time, to improve both your hearts and understandings by the acquisition of all the amiable qualities,

and estimable endowments which can adorn the one, or embellish the other. Let this be your continual aim;—let this be your unceasing pursuit;—for such is the imperative command,—the irreversible decree of God himself. And instead of the giddy, thoughtless, idle nothings, which but too many of your sex turn out, after leaving school; you may prove, during life, the pride, the ornament, and blessings of society,—beloved and esteemed by all who know you:—and when you die, you will have every reasonable hope of finding favour with that ever merciful and omnipotent God, who hath promised unutterable bliss “to all who do his will on earth, as it is in heaven.”

May the Lord, and father of us all, grant to each of you the will, as well as the power to realize such a destiny, both here and hereafter.

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LECTURE VIII.

THE same earnest desire, my young friends, to see you continually improve in "every good word and work," which induced me to address to you, my first Lectures on Female Education, has led me to undertake a second course. And I have thought it best to commence it, while the parting benedictions,—the last looks of the parents and friends whom you left behind, are fresh in your memories;—while the good resolutions which you must have then formed, (if you have any hearts,) not to disappoint their

hopes, must be still glowing in your bosoms ; — and while no temptation can yet have occurred to banish from your minds the fixed purpose formed under the influence of such feelings, to repay their anxious cares, their unremitting kindness, and constant affection, by all the gratitude you are capable of manifesting ; and by all the application to your studies that you can possibly exert. To many of you I address myself as a stranger, to whose advice you can have no particular reason for lending a favourable ear ; altho' I see around me several, in regard to whom I feel assured, that, from past experience, they must fully confide in the sincerity of my wishes to promote and secure their happiness by all the means in my power. Let me hope, that you too, my youthful auditors, to whom I am still unknown, will as yet, take it upon trust, that I feel not less solicitude on your account, than I do for such of your comrades, as have the advantage, (if it be any) of a previous acquaintance. Permit me then, to expect, that *all of you* will alike endeavour,

for the short time during which I shall ask your attention, to withdraw your thoughts from all other considerations; and fix them on the various means which I shall suggest for your own advancement in such studies and pursuits as are best calculated to improve your hearts, and enlighten your understandings.

It is highly useful,—indeed, absolutely necessary to success, both in the commencement and prosecution of any undertaking, to understand thoroughly, not only the motives under the influence of which we act; but the objects at which we aim: and in nothing can this be more important, than in the business of Education. Yet how few,—very few, in proportion to the whole number sent to school for this purpose, seem to have formed any adequate conception, in regard either to the one, or the other. And even where this preliminary self-knowledge appears to exist in a sufficient degree, it is often quite inefficient, owing either to some fatal perva-

sity in our nature; or to an invincible repugnance to do what we ought to do, and what we know to be right. That this is certainly true, every one must be convinced, who will examine with an attentive eye, the promiscuous multitude of those who are said to have "finished their educations" at some one or other of the various schools scattered over our country. For with here and there a few exceptions,—like the spots of verdure in an African desert, nearly all else will be found an arid, cheerless, unprofitable barren; or a wilderness overgrown with noxious weeds, demonstrating at once, the original fertility of the soil, and the lamentably injudicious modes of culture which have been pursued; or the total neglect of every thing like cultivation. To what fatal cause is this heartsickening fact to be ascribed? Is it to the pupils, or to their teachers;—to the methods of instruction, or to the general aversion to follow them, that we must look for this deplorable waste of all that precious period, during which alone, the seeds of useful

knowledge can be sown, with any rational prospect of producing an abundant harvest of goodly products? Although it must be acknowledged that our schools are neither as numerous, nor as excellent, as they ought to be; and that much room for their improvement is still discernible, yet, I fear, that after making every possible concession and allowance compatible with truth, we shall be compelled to say, that the chief fault is *in the scholars*, and *not in the teachers*. Whether this fault be ascribable to very early errors committed by their first instructors; or to some natural aversion to learning, I shall not stop here to inquire. The notoriety of the fact is sufficient for my present purpose. Among the first of my early recollections, none is more distinct, than the great general dislike of the companions of my boyhood for school, and almost every thing connected with it. Subsequent experience has uniformly presented me with the same discouraging truth; which stands confirmed by all the records that are known to us, of the progress

of the human mind from infancy to old age. Shakspeare, who may justly be called its greatest delineator and painter, has added his testimony to thousands of other authors, in his memorable picture of the different stages of human life, in one of which man is portrayed, as the shining faced school-boy, with satchel on his arm—

“Creeping like snail, unwillingly to school.”

And none of us in the present day,—can take a transient glance through any of the places of instruction, while the business of teaching is going on, without being forcibly struck with the many doleful,—if not actually miserable visages with which they abound. Should the general prevalence of this malady, which may well be designated bibliophobia, appear to any young persons a sufficient excuse for their being infected with it; let them reflect on the other hand, how greatly this enhances,—how highly it exalts the honour of being exempt from it.

Are any of you, my young friends, thus grievously afflicted with this bibliophobia,—the meaning of which is, (should you be at a loss for it,) a similar horrour of books, to that which mad dogs are supposed to feel at water; let me endeavour to explain to you the cause, and to furnish some medicine which can effect your cure. You are thus distressed, because you do not distinctly understand, either the motives with which you act, or the objects at which you aim. You look upon going to school, as an infringement of your liberty;—as a thing rather to be suffered and endured, because your parents and guardians command it, than to be sought and zealously pursued, because, in fact, it is principally,—if not solely, for your *own* benefit, your *own* reputation, and your *own* happiness, that it should never be neglected. Some appear to think, that all *they* have to do, in the great work of instruction, is to remain entirely passive, and merely to listen to the words addressed to them, without any effort to retain them in their minds and reduce them to practice. This is

to perform a part very little better, than so many empty casks, which receive all things that are poured into them, whether they be valuable, or utterly worthless. There cannot well be a more fatal mistake, than such entire reliance upon the power of our teachers to impart knowledge. In fact, much the greater part of the business of Education depends upon ourselves; for many,—very many self-taught individuals have, from time to time appeared in the world, who have been nearly as much celebrated for their acquirements and full as highly esteemed for their virtues, as any of those, who have enjoyed the advantages of what is called a regular, systematick course in the greatest universities. *Without* the constant endeavour to learn on our part, neither books, nor teachers can render us scarcely any service; but where this desire exists in an adequate degree,—aided by good instructors, all may be accomplished in regard to education, which ought to be attempted. Another great mistake committed by many pupils, is, that they consider the

control exercised over them, as a usurpation of authority, which their pride, their honour, and fancied independence,—all call upon them either to resist openly ; or to endeavour to thwart by every artifice that ingenuity can contrive, and by all the provocations which petulance, idleness, and pretended incapacity can excite. Others seem to think school the proper place for indulging themselves in every kind of wild prank, and rude, mischievous trick, which buoyant spirits, and unrestrained, culpable inclinations, can stimulate them to commit. And these highly censurable irregularities of conduct they excuse to themselves, under the delusive notion, that they are nothing more than harmless proofs of gay, lively dispositions ;—that they can leave them off when they please ;—and that if they do not indulge them *now*, the time will soon come, (that is, immediately upon leaving school,) when publick sentiment will no longer tolerate them. Thus, under the name of innocent frolick, young persons of both sexes, not unfrequently perpetrate

acts, which by the laws of man are stigmatized as crimes, and by the laws of God, are denounced as deadly sins. The circumstance of these acts being committed during the period which should be devoted to learning, is but a poor, and utterly futile palliation. For the moment we are capable of understanding the great distinctions between right and wrong,—no matter how young we may be, we become subject to all the moral responsibility which can attach to rational, and accountable beings. I will adduce only two exemplifications. The taking of that (it is immaterial what,) which belongs to another, without the knowledge, or consent of the owner, is neither more nor less, than *theft* in a grown person ; and what else can it be in a youth ? *An untruth told by adults, with an intention to deceive, is on all hands, called a lie.* Ought it to bear any other name, if told by a person *not grown* ? Disgrace, infamy, imprisonment, and often death, are the just punishments awarded by law, and publick sentiment to all of a certain

age, who commit such crimes. And shall those who are not beyond the years of pupilage, be, not only entirely exempt from all these dreadful consequences; but even escape all injury to their characters, merely because they are going to school? Such escape is utterly impossible; for although our friends, connexions, and intimate companions, may be ready and willing to make every possible excuse for every act which can be fairly ascribable to the natural thoughtlessness and levity of youth; yet should it be our misfortune, even when very young, to commit any deed whatever, which indicates a real want of moral principle, some disgraceful stigma will as inevitably attach to our characters, as that fire will burn, if we hold our fingers in it. The formation of character commences, in fact, with our earliest years. We can never, therefore, begin too soon, to cultivate all the good qualities and virtues, which are essential to this great purpose of our existence. We should ever study to make these characters as spotless as the snows of heaven; and

to keep it always in mind that there are numerous faults, vices, and crimes, with which, if we once suffer them to be deeply imbued, not all the waters of the deluge itself could wash them out. The foregoing, are very strong cases, and stated, (you will perhaps say,) with too much plainness of speech; but I most earnestly implore you, not to think them stronger, than their importance requires. Would you maintain, through life, characters of unsullied purity, and innocence, (as, I trust in God, you ever will,) you must always hold inviolable, the obligation which binds you to the strictest observance of every precept which christianity enjoins. There neither is, nor can be, any middle course between right and wrong; nor can the smallest compromise of sound principle ever be made without the utmost danger of the entire loss of reputation. In fact, the lines of demarkation are so extremely small, between all the different degrees of moral imperfection;—the gradations and shades from the smallest to the greatest, so very minute, that she who indulges her-

self in the slightest foible, treads on the borders of some fault:—the commission of a single fault, leaves the perpetrator on the very verge of some vice or crime: and the rash, desperate mortal who once passes this perilous limit, has already gone far in a career of degradation to which no human prescience can possibly assign any stopping place. Beware then, for heaven sake, beware, how you ever venture upon doing any thing which you even *suspect* to be wrong, under the very dangerous persuasion, that it is a mere trifle, which you can avoid when you please; or the consequences of which you can repair at any time you think proper. None of us are so senseless, as to think thus, in regard to *bodily* wounds, which we use every precaution to escape. Why then, should we be less guarded against the wounds of reputation, which are not only more easily inflicted, but infinitely more difficult to cure?

It would be no very easy task to enumerate all the improper motives which may

influence youth at school; but enough, I trust, have been stated, to enable all who wish it, to pursue such a course of self-examination, as will qualify them to detect all such as ought to be expelled from their hearts. The result of this all-important investigation should be unhesitating self-condemnation, and consequent reform, in every case wherein they do not find the pure love of virtue and knowledge the only governing principle.

Let us next examine *the objects* of pursuit with the great majority of those who appear to be in search of intellectual improvement. Some, instead of seeking this inestimable boon, seem to study much harder, and to take infinitely more pains to avoid it, than would actually suffice to attain considerable proficiency. Others,—to judge by their conduct, have nothing else in view but sheer idleness, and sleep, and the indulgence of an indolent, selfish disposition; while many

seize with the utmost eagerness, every moment they possibly can, to devote themselves to some wild, mischievous, senseless play;—as if every hour thus spent, was so much clear gains from useless labour; and so much time which their duty to themselves, required them thus to spend, whenever they could break loose from the odious restraint of scholastick confinement. That nothing can be acquired but bad habits, and faults—perhaps incorrigible, where such objects are pursued, must be perfectly obvious to every body, who will bestow but a moment's serious reflection on the subject. Nor will the acquirement be much greater, or better, even among those who *appear to study*, if the desire to surpass a rival; the expectation of making what is called “a good match;” or the ambition to be talked about; be, as they much too often are, the leading objects of literary attainment, or fashionable accomplishments. In all these cases, infinitely more will be lost to the heart, than gained by the understanding. Nor indeed, can *any*

other object, but the acquisition of excellence for its own sake, as the great purpose of our existence;—the sacred command of the Holy, Omnipotent Being who made us what we are, ever enable us to achieve all the grand, moral, and religious ends of education. Vanity and vexation of spirit must be our certain reward, if we pursue our studies with any other view. But after all, even where we are right as to our motives and objects, unless we use the proper means to attain the last, we shall utterly fail. In the case of Education, these means are, unremitting diligence, and unwearied perseverance. The absolute necessity for their adoption results from the fact, that man is a being subject to continual change both of body and mind, living always in a state, either of improvement, or deterioration. Ignorance cannot possibly be stationary in its effects, but degrades and brutalizes the mind, not less by its passive qualities, than do the indolence and obstinacy with which we resist every effort made by others to remove

it. Neither can the effort to learn, if resolutely made and continued, be ever entirely disappointed in its aim. In fact there is no middle ground between knowledge and ignorance, improvement and its reverse—virtue and vice;—no resting place in which the human mind can safely be suspended between the confines of light and darkness; the bright regions of ethereal wisdom; and the paralyzing, deadly atmosphere of illiterate folly and stupidity. We *must* advance, or we inevitably retrograde. It is the irreversible law of our nature, that if ever we intermit our efforts to attain both intellectual and physical improvement, mental abasement, and bodily decline are the unavoidable consequences. Some familiar illustrations may, perhaps, place this in a plainer point of view. Why, (for example) do we daily wash our faces and hands, but for the certainty that they would otherwise become dirty and offensive to others? Yet equally certain is it, that our minds likewise require some analogous purifying operation from the living

waters of that perennial fountain—Eternal Wisdom; or *they also*, will contract many abominations which *must be washed away*, if we would either enjoy comfort and happiness ourselves, or contribute to that of others.

Although the great leading principle of our lives should be the constant love and pursuit of knowledge and virtue in unreluctant, cheerful obedience to the will of our Heavenly Father, as revealed to us by his son, the blessed Saviour; yet there are several other motives to rectitude, which are not only allowable, but praise-worthy; if always considered as subordinate auxiliaries to the one first mentioned. These are, the desire fairly and honestly to obtain the good opinion of the wise and virtuous part of society;—the wish to do credit to our friends, connexions, and country;—but above all, the active, permanent anxiety to manifest our gratitude and affection towards the parents who gave us birth, and whose whole earthly happiness or misery are dependant upon the

conduct which we pursue, and the characters which we form. There are *none* of you, who are not bound to the community in which you live, by some, or all of these endearing ties; nor *any* who are at liberty to disregard them, unless you are prepared to meet a degree of publick avoidance, contempt, and odium which few,—very few, even among the most degraded of mankind, have the hardihood to encounter with entire unconcern. The withering look of publick scorn and detestation has been armed by the Deity himself with terrors, which like the death-bearing blasts of the desert, scarcely any human being can attempt to face, and live. Beware then, for the love of God, beware, my young friends, how you do any thing which can bring it upon you.

There is one view of your situations, while at school, which I could wish you frequently to take, because I can scarcely imagine the possibility of any human mind remaining insensible to it, which has received

the slightest degree of moral culture. You are not, as many young people seem to suppose, so withdrawn from the world in consequence of going to school, as to remain, during the whole period of your pupilage, unnoticed and unknown. The eyes of many are continually watching your deportment, and your progress:—some, with intense anxiety for your welfare; others with eyes of much curiosity, and tongues ready to utter predictions in regard to your future characters, deduced from your present conduct, which are rarely retracted; while scarcely any who see you, can be considered indifferent spectators of your actions. What may be thought and said of you during this state of probation and preparation, will probably follow you through life. You cannot therefore, with safety nor impunity, neglect, for a moment any of the means which are necessary to the acquisition and establishment of fair repute hereafter. In fact, you are in some measure the representatives of the counties and states from which you come;

of the companions with whom you spent your early years; and of the parents who gave you birth. For all who behold you, when they notice any thing, either good or bad in your behaviour, will as naturally turn their thoughts to the foregoing objects, as we think of the sun, when we first perceive the dawning of day. Can you possibly be utterly indifferent in regard to the opinions which will be formed,—solely through your means, of the places of your nativity;—of the friends and associates of your childhood; but above all, of those to whom, under Providence, you owe your existence, and all the other temporal blessings which you enjoy? I trust in God you cannot. Would it not mortify and distress you to the last degree, were you to hear, that any part of your conduct had given rise to the inference, that you had never been accustomed to any thing like decent, genteel society;—that your companions had been without manners, without information, and almost without morals; while your parents had either totally

neglected your Education abroad; or had ruined your tempers, brutalized your dispositions, and perverted your understandings by bad examples at home? Yet, you may rest assured, my young friends, that such conclusions will inevitably be drawn, should your own tempers be violent and ungovernable;—your own manners rude and unpolished;—your own deportment vulgar, boisterous, and masculine;—while your conversation is deficient in decency, in correctness of language, and in common information. This last topick is of such paramount importance, that it requires farther illustration. Our conversation is a kind of moral barometer, by which the state and character of our hearts, are as clearly discerned, as the nature of the weather can be by the philosophical instrument properly so called. There is no possibility that the indications of either, can be mistaken. The first may also be compared to those external appearances of the body by which medical men judge of our physical health. For it would be quite as

reasonable to consider gross irruptions and foul ulcers on the skin, proofs of sweetness of blood, and soundness of constitution; as it would be to infer purity of mind, and immaculacy of soul from soulness and grossness of conversation. They are utterly incompatible; nor can any woman who dares to be guilty of such outrages against the characteristick modesty and delicacy of her sex, possibly escape the most injurious suspicions of her morals;—if she does not irretrievably lose her character. Nothing that *we* could do, (who are among the last people in the world, willingly to expose you,) could possibly prevent such consequences from such a habit on your part. For the sake then, of all who are near and dear to you, as well as for the sake of your own happiness, I beseech you so to govern all your thoughts, words, and actions, that you may spend the whole of your time here, alike without fear, as without reproach: And that you may build up a character for future use, which may not only reflect credit and honour

upon all who are connected with you; but, like the house founded on a rock, may equally resist the effects of time and chance.

Among all the motives, of a temporal nature, which influence human conduct, there are none which ought to have, and in fact, *do have*, more power over every well regulated mind, than those which I have just noticed. Indeed, so common is it with all persons who have the slightest love of rectitude about them, to ask themselves what effect any act which they are about to perform, may have on the opinions of those who may witness it, in relation to the connexions and country of the agents, that this is frequently the first consideration which precedes the action itself. If the old adage be true, that “*tell me with whom you go, and I will tell you what you do,*” it must be equally true, that if you will let me *see* what you do, I will tell you *with whom* you have gone. Here then, is an additional inducement to continual good conduct, of the

greatest weight and importance;—such as no one who has a heart to feel, or an understanding to comprehend the value of well earned reputation, and the beauty, the loveliness,—the felicity of virtue, can contemplate, unmoved. To those who have been carefully trained up “in the way in which they should go,” it is scarcely possible, that there can be any greater source of enjoyment, than the consciousness of procuring by their own conduct, for those whom they love best on earth, the regard, esteem, and admiration of the wise and the good, with whom they may have the happiness to associate. Yet such, my youthful friends, may be *your* enjoyment,—your unspeakable delight; and all this too, not only without any real sacrifice on your part; but simply, by pursuing the only means which can insure to yourselves the inestimable blessing of a spotless fame on earth, and imperishable felicity in heaven.

All of you have characters to acquire, and to sustain for two very different pur-

poses;—the one spiritual, the other temporal. The first,—which is beyond all comparison the most important, you are bound continually to aim at accomplishing, as accountable beings, to the God who made you, and whose heavenly aid you constantly require to counteract the evil propensities of your hearts. Your efforts to attain the second, are due to the world; to the situations you may be called upon to fill in it; and to the various parts which you may be required to perform. But although these purposes be distinct, still there is such an intimate connexion between them, that it is impossible to achieve the first, but by means of the last. In other words, if you would obtain the inestimable crown of heavenly glory prepared, from the foundation of the world, for the spirits of the just, made perfect; it must be by doing the will of your Father, *on Earth*, as it is *in Heaven*: It must be through the mediation and atonement of your blessed Saviour:—it must be *by the uniform fulfilment of all your moral obligations, from motives essentially and*

purely religious. So far as the world is concerned, you may possibly obtain a good character without deserving it; for you may play the hypocrite, (if you are very cunning,) with so much art, as to deceive most of those with whom you associate. But no solitude, however complete;—no darkness, however impenetrable to human vision;—no concealment, nor artifice, however profound, can for a moment, veil from the eye of omniscience, any human thought or action. That incomprehensible and eternal God, “to whom all hearts are known, and from whom no secrets are hid,” sees and knows, at all times and seasons, every thing that we either think or do. What an awful responsibility then, do we all continually live under;—how alarming is always the situation of those who either meditate, or commit any breach of duty, either moral, or religious; and what fatal madness is it, to imagine that because we may sometimes violate both human and divine laws without any human eyes witnessing the criminal deed, we are therefore, exempt alike

from the guilt of premeditating, and committing sin. If these considerations are insufficient to restrain you from evil actions;—if any of you can possibly conceive that you are safe from all the dangers and appalling penalties of vice, merely because you can practice it so secretly, that none who have the control of your conduct can know a word of the matter; I shall utterly despair of saying any thing which can make the slightest impression on either your hearts or understandings; for they must be lost to all sense of moral worth;—to every perception of religious obligation. But I will not permit myself to entertain such truly painful anticipations. I will continue to hope for far better things; nor will I relinquish the highly pleasing expectations of your general improvement in every thing which renders life desirable to ourselves, or useful to others, unless you yourselves compel me to do so, by a course of conduct manifesting a total disregard both of persuasion and reproof,—of present fame, and future happiness. My

feelings and my principles alike impel me to keep a constant and vigilant eye over all your actions; and although I shall always endeavour to make *my* supervision like that of a parent capable of making all proper allowances for juvenile failings and indiscretions; yet you may rely on it, that it will be the supervision of one who will neither be blind to wilful misconduct; nor disposed to keep it secret from those who ought to know what returns you are making, when out of their sight, for all their love, their affection, and the various privations to which they are subjecting themselves for your sake. This last duty would be one of the most painful that I could possibly be called upon to perform; yet nothing in this world is more certain, than its performance will be, if any of you should create the distressing necessity. I beg of you not to understand me as here uttering a threat; but rather, as deprecating a great misfortune; for such, I certainly should consider it, were any of you to act in such a manner, as to make me

feel that my duty required me to appeal to your parents. From an event so afflicting to us, and so injurious to yourselves, I most earnestly and fervently hope that we all may be saved by your constant and uniform exertions to merit every praise which good conduct can deserve, or the world's applause can bestow.

To-morrow I shall leave you for several weeks. Before I bid you adieu, suffer me to avail myself of this occasion to assure you that few wishes will be nearer to my heart, than for your welfare;—that you will be continually remembered in my prayers to the Throne of Eternal God; and that scarcely any gratification which I can receive while gone, will be greater, than to learn that you are all rapidly improving in every liberal study which can embellish, adorn, and ennable life; but above all, in those more elevated attainments of the soul—piety and virtue, which alone, can secure for you imperishable happiness in the world to come.

LECTURE IX.

ALTHOUGH few, my young friends, have been the weeks which have been added to our years, since we parted last, yet far,—very far, may we have strayed in this brief period from the paths of rectitude, and of wisdom; or great may have been the accession to our experience, our knowledge, and our virtue. According as we have used, or abused this time;—in proportion as we have neglected, or fulfilled our duties; and have earnestly sought, or avoided all the means within our reach of intellectual improvement;—so, necessarily, must have been our progress “in all knowledge and virtue;” or our departure from the true road to honour and distinction here, and peace and happiness hereafter.

Manifest and undeniable as these all-important truths are,—few, very few, I fear,

of the aged; and still fewer of those who have not yet passed the vernal season of youth, ever bestow sufficient thought on them, to derive from their consideration, any of those salutary lessons of wisdom which they are so admirably calculated to teach. Have *either of you*, my youthful auditors, devoted any portion of that time which has so rapidly flown away, since I last addressed you, to such meditations?— That you may immediately bring the question home to your own bosoms, I beg you to imagine me a messenger, just sent by the parents and friends who placed you here, to demand of each individually, prompt and candid answers to the following interrogatories.

Can you truly, and sincerely declare, that you never have been guilty, since I saw you last, of a single act, the acknowledgment of which, to those parents and friends, would dye your cheeks with the deepest shame; and which,—were it known to the

world, would overwhelm you with unutterable confusion?

Have you, continually and anxiously sought by fervent prayer to Almighty God, to banish from your souls all evil propensities whatever; and to substitute in their stead, those qualities and endowments which lead to happiness in this world, and eternal felicity in the next?

Can you lay your hands upon your hearts, and solemnly affirm in the presence of your Heavenly Father, that you have never treated your comrades with rudeness, anger, malice, nor unkindness;—that you have never been envious of their good qualities and acquirements:—never anxious to expose their bad ones;—and that you have maintained the most inviolable,—the most sacred regard for truth in every thing which you have either said or done?

Can you fearlessly, and with safe consciences aver, that you have never omitted

for a single day, to offer up your humble thanks to the Supreme Ruler of the Universe for all his mercies;—to implore his heavenly aid in all your undertakings;—to cultivate with unremitting assiduity, every talent which he has given you; and finally, to render back to him your immortal souls enriched, ennobled, and adorned with all the great qualities and virtues which he has commanded you to acquire, as indispensable passports to his heavenly kingdom?

These, my young friends, are solemn and awful questions,—even on the supposition that they were to be propounded, as I have supposed, only in the character of an earthly messenger from frail human beings, like ourselves. But how fearfully, how tremendously must this awfulness and solemnity be augmented, if we will—only for a moment reflect, that each, and every one of us are certainly liable, at every moment of our existence, to have interrogatories of similar import, peremptorily put to us before the

dread tribunal of a justly offended God, whom no imaginable arts of evasion can deceive, no possible power of language can persuade to change the fixed purpose of his will. Yes, in an instant,—in the twinkling of an eye, and long before the sound of the last word could die away on my lips, *any one*,—nay, *all of us here present*, might be snatched away to answer for our sins ; to pay the dreadful price of all our opportunities neglected or lost ;—to suffer the pains and penalties of those unprofitable servants, who bury, (as it were,) their talents in the ground ;—and to expiate our guilt in the hopeless torments of eternal perdition. From this continually impending fate, no circumstances, no condition, no age whatever, can exempt any one of us. Can we, for a moment, possibly doubt this ? Let us turn our eyes in any direction we please, and the innumerable instances of mortality around us, will thoroughly, and irresistibly convince, even the most thoughtless, that death continually threatens us all, from the cradle, to the ut-

most extent of human life. Nor can we possibly judge from any external appearances whatever, that one is more exempt from this danger, than another. Indeed, we often behold those who are in all the pride, and vigour, and joy of youth, and seemingly in imperishable health, cut off with the suddenness of the lightning's flash, amid all the fairest promises of a long and happy life ;—while the poor, emaciated, half-dead invalid, who appears just falling into his grave, will hover over it for days, and weeks, and months together, until some providential turn in the disease, restores him to the world again. Rest assured then,—but indeed, your own experience, short as it is, *must* convince you of it, that it is not the blooming cheek, nor the sparkling eye, nor the loveliest face and form that nature ever bestowed on woman, which can protect the possessor,—even for an instant, from the universal doom of death. Perpetuity of duration belongs only to God and his holy angels ; although man,—poor, frail, imbecile man, if you judge by the way

in which he lives, arrogates it to himself, equally with the highest of the heavenly host. But the principle of inevitable decay is not confined to man alone; it exists in every object of the material world; nor are there any circumstances of characteristick beauty, or terror, or grandeur which appear to avail much, either in lessening, or increasing this principle. What, for example, is more lovely,—what more delightful to behold, than the countless multitude of vernal and summer flowers, which embellish and adorn the bosom of our planet;—yet, what is there more transient,—what, sooner mingles with its elemental dust? Can there be any thing more awful and terrifick than the warring of the elements, in the dark hour of night, when the tempest howls, and the thunders roar, and the fires of heaven itself are flashing around us, as if the general conflagration were at hand;—yet, but a little while, and all is hushed, as still, as the silent mansions of the dead? What is there in all the visible creation, more magnificent, more sublime,

than the grand arch of heavenly glory, with all its variegated colours of matchless brilliancy, and splendour, and beauty, proclaiming to man that the desolating storm has passed away ;—yet, is it scarcely seen, before it vanishes, as if it had never been ? Since then, there is nothing in this world of ours, either animate or inanimate, of which we have, even the slightest knowledge, but bears upon it the stamp of a perishable nature ;—how is it, my friends,—who can assign any rational cause for it, that we almost all, spend our whole lives like beings accountable for their conduct to none but themselves ;—that we act, nearly in every instance, as if both our bodies and our souls were immortal ; and that we continue to live without God in the world ? Do we disbelieve in the reality of a future state of rewards and punishments for every thing done in this life ? Do you believe that you shall never die, nor be called to account for your actions ? If you do not, —tell me, I beseech you, tell me to what evidence I must look for your belief in the

one, or your unbelief in the other. Have you none to which you can confidently appeal for proof? Alas! if you have not, fly, I pray you, fly, without farther loss of time, from the deadly error of delay and procrastination in regard to all matters which relate to your eternal interests. There is not one, not a solitary individual among you, who would continue to sport and play in utter idleness, over a volcano, which you knew was just about to burst, and overwhelm all, in one indiscriminate ruin. Yet in what respect would your remaining in such a situation until destruction befel you, in what, I beseech you, would it differ from your professing to believe in the certainty, and instant possibility of death, as well as in the certainty of happiness or misery in another world, being the consequence of our actions in this; and your still continuing to act, as if neither the one, nor the other could ever happen? Is there any thing in the nature of the tenure by which you are compelled to perceive that all our lives are held, calculated

to create this false security, this insane reliance on its lasting duration? Can you see aught in life itself, to justify the postponement, for a single minute, of any act which appears essential to the attainment either of our remote, or immediate good? Let us briefly consider what this life really is, that we may judge how far it becomes rational and accountable beings to spend it as most of us do. It comprehends a period of time, entirely indefinite, which may be divided into past, present, and future. The first is always irrevocable, and may, according as we have used it, entail on both the last, unavoidable misery, or great happiness. The future is that which we may never see, and is equally beyond our control with the past. The present then, is all of which we can possibly be sure; and even this may elude our eager grasp at the very instant that we feel most certain of its possession. And what is it after all, I intreat you to reflect, what is it? A mere span, if we attempt to measure it by space,—a mere moment,

scarcely computable in thousands of instances, if we try to reckon it by time. Yet, it is during the existence of this almost immeasurable, uncomputable thing called—present life, that all our preparations are to be made for a state of being which is to be everlasting ! And it is for what we often most falsely call *the enjoyment* of this mere span, this moment, comparatively speaking, that but too many of us are willing to risk the true honour, the fame, the happiness itself of both worlds. All are to be hazarded,—all to be sacrificed, to the fast fleeting gratification of pride, vanity, envy, malice, or some still baser, more guilty passion. We continue to live, as if we were never to die ;—the voice of experience cries to us in vain ; and we waste, utterly waste in sins either of omission or commission, that precious period —the present,—(the more precious for its extreme brevity and uncertainty,) upon the proper employment of which, our all of felicity both here and hereafter, entirely depends. Oh ! fatal,—desperately fatal folly ! Oh, .

most destructive, most incomprehensible delusion ! But still, some of you perhaps, will say, if we have erred, if we have sinned, we are firmly determined to repent, and to reform. To-morrow, or the next day, or the day after, or next week, or next month, we will positively begin the work of reformation. Have you not already seen, are you not long ago convinced beyond the possibility of doubt, that you have no such command over future time, as to call a single instant of it your own ? Indeed, that such is the entire instability of your continuance in this world, that every breath you respire may send your soul to the next. What infatuation, what madness, nay what guilt then, is yours, in deliberately postponing for a single moment, a measure of such incalculable importance, as this work of reformation must be to all ?

These, my youthful friends, are views of human life, and of its various duties, and responsibilities, which are totally irreconcilea-

ble to the mispending of your precious time in any manner whatever. And hence it becomes a matter of the deepest imaginable interest to know in what this abuse consists. You mispend your time, if you while it away in mere idleness, without occupation of any kind. You mispend it, if you indulge in culpable, or sinful wishes and desires; in a passion for show, finery, and extravagant living; in an eager, and anxious pursuit of human praise,—especially when purchased at the expense of your companions and associates;—that is, by disparaging them, to elevate yourselves, and in seeking to acquire any thing which you want, by unjust means. You mispend it, when you neglect any opportunity of mental improvement; of which neglect you are nearly as guilty, when you reluctantly, or indolently avail yourselves of these opportunities, as if you entirely disregarded them. You mispend it, in mimicking each other's defects, instead of imitating another's virtues. You shamefully,—nay,

wickedly mispend it, if you dare to quarrel with your comrades ; if you dare attempt to injure them in the estimation, either of each other, or of any one else ;—and when you endeavour to practice, either towards them or others, those arts of disingenuousness and dissimulation, which array the countenance in the smiles of confidence, regard, and affection, while the heart is rankling with any or all of the sentiments of jealousy, envy, animosity, revenge, or hatred. You shamefully, and wickedly mispend it, when you are guilty of the slightest wilful breach of the laws of veracity, and justice, your obligations to obey which, are solemn, sacred, and immutable. In a word, you most shamefully and wickedly mispend your time, when you either say or do any thing which will corrupt your hearts and degrade your understandings ; or when you wilfully neglect to do every thing you can, to accomplish the great purpose for which you live, and move, and have your being : and that is, to pre-

pare and fit yourselves for a world of endless joy, and ineffable bliss.

Can any of you, after this, continue to believe, that true wisdom consists in pursuing an opposite road to the one which I have pointed out in order to attain happiness? Think you still, that the mispending of time, is the only thing which gives real pleasure, and the proper use of it, that alone which causes pain? Go to the bed of the dying sinner; witness the last agonies of *his* hopeless guilt and remorse; and *then say*, what reliance should be placed on such a creed, as the one just stated. Approach next the hallowed spot where the soul of the expiring christian is just about to take its flight to heaven; contemplate the peace, the calmness, the serenity of *his* looks; behold the lambent smile of unutterable joy which for the last time lights up that countenance, beaming forth resignation, and comfort to the surrounding objects of his love; and *then doubt, if you can*, which is right, the

passion that urges you to yield to every impulse of inclination and desire; or the reason which enjoins you to love, and fear God, and to keep his commandments.

But this last, is believed by many to be so arduous a task, that the very effort to perform it, at once precludes us from every thing called pleasure in this world. How entirely false,—how fatally delusive, is such an opinion! for it is only among the truly religious, that real happiness is to be found. Genuine religion is the parent of lasting cheerfulness and peace of mind; it is the only permanent source of contentment, the only infallible guide in the path of duty, and the only uniform, unfailing monitor which enables us to persevere in it. None of the true and legitimate enjoyments of social intercourse are interdicted by its precepts;—none of the lawful pursuits of life forbid by its doctrines; nor can our progress in any useful occupation be at all retarded, or in any degree embarrassed, by a faithful com-

pliance with all its requisitions. True religion is the only principle of the soul, which can qualify us to bear either prosperity or adversity, as we ought to do; it is this alone which gives us comfort and consolation in the midst of the most afflicting calamities of our present state;—and this alone which bestows upon us that self-control, so necessary to be exercised, almost every hour of our lives. In short, *without* religion, we are but one degree removed above the beasts that perish in having our reason to guide us, while we degrade ourselves far below them, when we act in direct opposition to it. But *with* this heavenly rule of conduct engrafted in our hearts, and continually guided and governed by the holy spirit of him who gave it; we are creatures made after God's own image; only a little lower, than the angels; and fit inheritors of that kingdom prepared for the spirits of just men made perfect, from the foundation of the world.

Let none, for a moment, believe, from any part of the foregoing remarks, that I can possibly consider our obligations to acquire true religion, at all incompatible with an ardent pursuit of science and literature. Nothing can be more opposite to my opinions,—nothing more remote from my designs in addressing you. For my chief object has been, and will continue to be, in all I say and do on your accounts, to convince you thoroughly, that knowledge, *real knowledge*, is not only the best and most powerful of all human instruments for the promotion of religion, so far as that depends upon man; but that the acquisition of it, is expressly commanded by the Deity himself. You will find both the proof, and the illustration of this command in our blessed Saviour's admirable parable of the talents. In this, the pieces of money represent our imaginations, our memories, our judgments, and all the other faculties of our minds: and the means by which we are to improve and elevate them to their highest

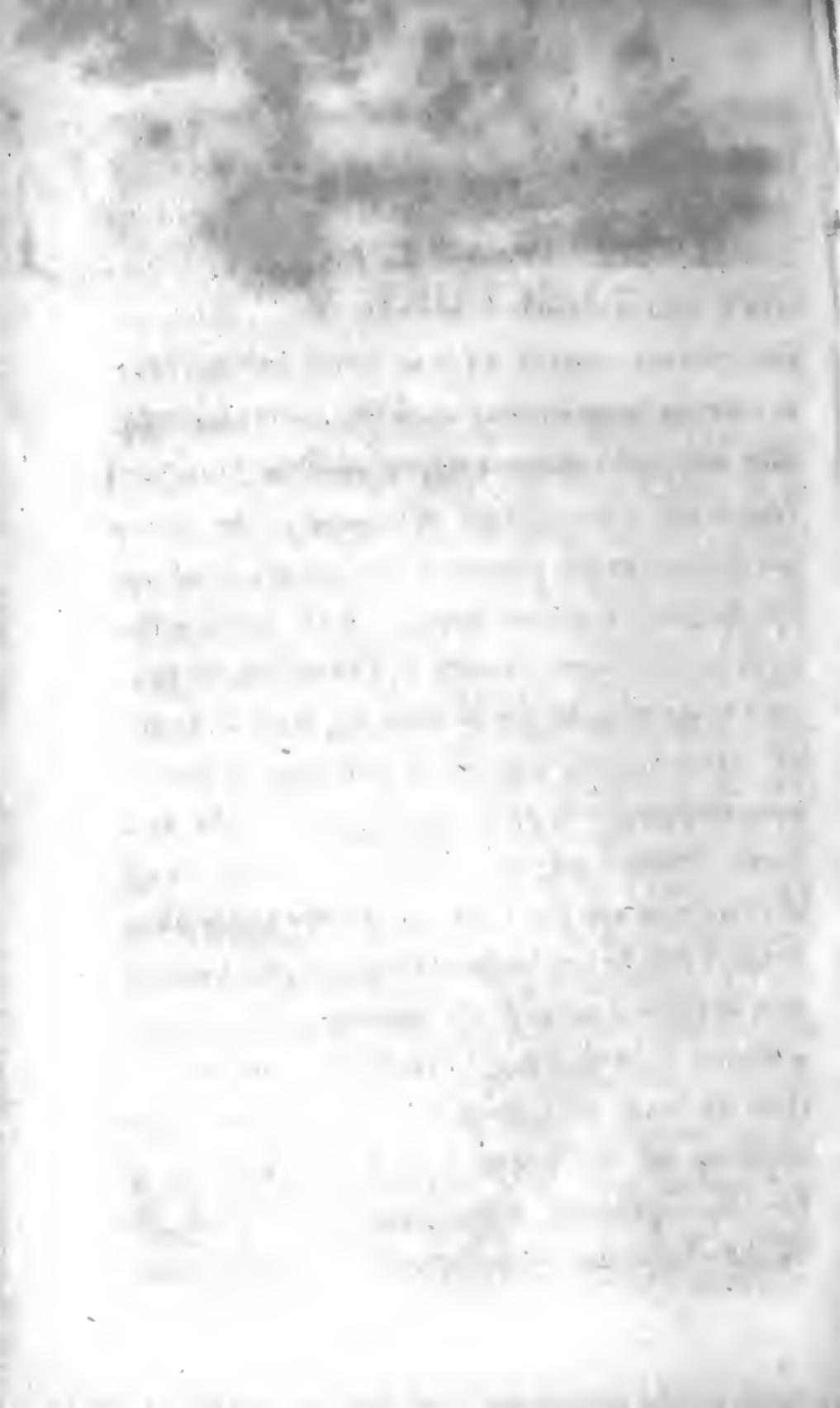
degree of attainable perfection ; are, continual application to study ; unwearied research after useful knowledge of every kind adapted to our various situations and circumstances in life ; and an ardent pursuit of wisdom and virtue, as the only sure, effectual mode of obtaining the rewards bestowed on those good and faithful servants who had doubled every talent committed to them. Hence it is most manifest, that to adorn and embellish the mind by all the attainable lights of science, learning, and erudition, is not only an allowable occupation ; but an indispensable duty. They lead us to a knowledge of many of the ways of Providence, which we should not otherwise perceive ; they teach us more fully to comprehend the nature and inviolability of our obligations to act well our parts in all the various relations of life ; but above all, they give us nearer and more expanded views of the wisdom, the power, and the goodness of the great,—the ever-glorious author of the universe. These are some among the many inestimable advantages of a good education,

and I could add more, if I thought it possible that more could be necessary, to produce in your minds, a conviction of the momentous truths which I have been endeavouring to inculcate.

Let nothing which has been said, be construed into a belief, that those who have been so unfortunate as never to have had the opportunity of acquiring a good education, are incapable of those sentiments which fill the hearts and guide the conduct of true christians. If this were true, thousands and millions could never be christians at all. What I meant to say, and what I have endeavoured to prove, is, that true knowledge must always possess most decided, and very great advantages over ignorance, for all the purposes of life. But it was chiefly with *wilful ignorance*, that I aimed to contrast it. The first, is the greatest ornament and safeguard of youth,—the best occupation and solace of old age; while the last, is a shame, a scandal, and a deadly sin in all who are

guilty of it. Let me, once more then, implore you, my young friends, to avoid the one, as highly disgraceful in the sight of man, and really criminal in the eyes of God ; while you ardently cultivate the other, as the purest source of all your greatest enjoyments upon earth ; and the surest foundation for your dearest hopes of heaven.

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LECTURE X.

ONCE more, my youthful auditors, permit me to solicit your attention, while I renew my admonitions in regard to the means necessary to be pursued for your moral and intellectual improvement. And let me not appear too importunate, if I continue to press and urge you on these topicks, with a degree of earnestness, which, to you may seem disproportionate to the importance of the subject. Some of you perhaps, may think, that as *you* are the persons chiefly to be benefitted, I might safely trust to this circumstance, as a sufficient security, that you would neglect nothing that you ought to do, for the promotion of your own welfare. If the mere perception of the mode by which this was to be accomplished, were enough of itself, to enable us steadily to follow that mode, then

indeed, would my labour be useless, my care and anxiety entirely supererogatory. But it is not the judgment to discern what is right, which most of us want, so much as the resolution to practice it; for it is on this rock that both the aged and the young are most exposed to shipwreck. Few,—very few of us, are so devoid of understanding, as not to know perfectly well, what our duty is, in almost any situation wherein we may be placed; but the great misfortune is, that although we see and approve the true course, we follow the wrong one. Our spirit may be willing, but our flesh is weak; and hence the necessity, not only that this true course should frequently be pointed out to us; but that all the powers, both of argument and persuasion, should continually be brought to bear upon our minds, that by the blessing of God on the labours of our moral teachers, all our infirmities may, in a great measure, be cured; our perverse inclinations counteracted; and the corruptions of our hearts purified. These diseases of our depraved nature can never be

healed, merely by the self-acknowledgment, that we have them. Indeed, the consciousness of their existence, unaccompanied by any effort to remove them, only aggravates their malignity. To effect a perfect cure, we must not only listen with undivided attention to the physicians of our souls; but we must follow strictly, their prescriptions; and above all, we must continually pray to our Heavenly Father for that restoration to the primitive perfection of our nature, which he alone, can ultimately bestow. Unless we ask, we cannot possibly have; unless we seek, we shall never find; nor will the eternal portals of heaven ever be opened for us, if we do not constantly beg admittance with the most humble and fervent devotion which we are capable of exercising; and fit ourselves for entering them, by a life of holiness, and active piety.

Although few, if any of the means essential to your preparation for the parts which you will probably be called hereafter,

to act, have passed unnoticed in my former Lectures; yet I fear, that some of them at least, have been recommended in too cursory a manner; or that much which was said, has so far been forgotten, as to require a recurrence to several of the same topicks. The faults which I still see you commit, I must still endeavour to correct;—discouraging as I acknowledge every instance to be, wherein my labours appear to have been fruitless. But the lamentable fact is, that there is nothing which the memory so illy retains, or, if retained,—which the will so reluctantly practices, as the great precepts of our moral and religious duties.

Among those of which it seems most necessary to remind you, are all that relate to the economy of time and money;—the acquisition of self-control; and the proper regulation of your tempers and deportment: for in these particulars you most frequently err;—these are the duties in which you are most apt to fail; and these are the qualities

most requisite for your welfare,—at least in time, if not in eternity. The maxim "*waste not, want not,*" applies with equal force to every object of real utility, or allowable pleasure, to which we wish to devote our time; or upon which we may desire to expend our wealth; nor can it scarcely ever be violated without some loss, greatly disproportionate to the imaginary gain for which we make the sacrifice. If you waste your time, it is most manifest, that no possible exertion of human power can recover it; seeing that you have but a certain period to live; that every portion of it has its appropriate duties, to be fulfilled without suffering one to encroach upon the other, or to interfere with its faithful performance; and consequently, that the attempt to compensate for any past neglect, cannot be made without violating some present obligation. If you waste your property, you incur the same moral responsibilities, and expose yourselves to the same moral risks in relation to another world, as in misusing your time: for both

are “talents” confided to you for improvement and beneficial application; and wo be to all those who abuse so sacred a trust. But the waste of money is inevitably followed by many temporal punishments of no ordinary severity, which do not always ensue from the mere waste of time. To say nothing of the utter impossibility of gratifying all those false tastes, vicious appetites, and highly culpable,—if not criminal passions, which such extravagance almost always creates, it frequently brings upon us all the complicated miseries of poverty. These are too often, not only mental and bodily anguish, starvation, and perpetual disease; but the perpetration of crime, everlasting disgrace, and a miserable—not unfrequently, an ignominious death. It is not alone, in the dissipation of private fortunes; in the ruin of private families; and in the tragical suicides, by poison or the pistol, of persons driven to desperation in the accursed haunts of profligacy and vice, that the fatal effects of wanting economy, are to be seen. Neither

is it alone, in the groans of imprisoned debtors, in the impassioned cries of malefactors under the gallows; nor in the dying prayers of distracted mothers who leave their starving children to perish for a morsel of bread, that the heart-rending consequences of this criminal passion, are to be heard. Its bloody march is often to be traced over the murdered bodies of thousands of victims, to the desolation of great kingdoms, and the utter subversion of mighty empires. For no cause whatever, more frequently produces these overwhelming revolutions, than the lust of wealth arising from the profuse expenditure of it, which beget arbitrary exactions, resistance to such tyranny, and the numerous wars of injustice and rapacity which for so many ages, have continued to scourge and curse mankind.— Little do any of you imagine, in the unsuspecting innocence of your hearts, that the mere throwing away of a few dollars and cents for useless toys, trinkets, nuts, cakes, and sweetmeats, can possibly proceed from

the same passion, which leads to such awful and appalling results :—as little as the poor man, who was crushed to death the other day in his mill, probably imagined, that so trivial a cause, as a small part of his apparel catching in the wheels, could bring him to so excruciating, and dreadful an end. Nor indeed, could such fatal consequences ever follow from wasting such small sums, if we had always the power of stopping when we pleased, in any culpable indulgence. But in so weak a degree do the best of us possess any such power, that the neglect to exercise it for a very short time, and in regard to very small matters, destroys it altogether. We must resist every propensity of the kind in the outset ; or it is an hundred to one, that resistance will be vain ; for the disposition which impels us to squander cents, is precisely the same, that causes the waste of thousands of dollars in the most irreclaimable offenders. It is not, therefore, the magnitude of the sum thrown away, but the motive which prompts the expenditure, that constitutes the guilt of

extravagance in the use of money: and it is the frequency with which we permit this motive to act, much more than the extent of each indulgence, that ultimately gives it an uncontrollable influence over our actions. To see our error after so fatal an ascendancy is once established, only serves to aggravate our sufferings; for the consciousness of sinning, without the power of effectual repentance, is the consummation of all human misery. We ourselves have cast the die; we ourselves have irrevocably sealed our fate, as to this world; and God alone, can save us from despair and destruction in the next.

Such are often the disastrous consequences of the want of economy; nor is it necessary, in order to produce them, that the instance, at first, should be either great in amount, or incessantly repeated. All our habits,—even the worst, are superinduced by slow degrees; by indulgences which, at the beginning, appear scarcely worth noticing; and the evil is thus, often past all human re-

medies, almost before we are aware of its commencement.

I fear much, my inexperienced young friends, that you will think the picture which I have drawn of the fatal effects of wanting economy, somewhat too highly coloured; and that you will turn rather an incredulous ear to all I can say on this subject, as you cannot, so early in life, have acquired any knowledge by personal suffering, which will confirm what I have said. God grant that you may all live and die without any such experience. If I could feel confident that you would, I should be quite content that you should believe my better judgment had yielded to imaginary fears on your account; that the wasteful dispositions which I occasionally see some of you manifest, will decline with your advancing years; and that all will, ultimately do right.

In close connexion with this ruinous vice—the want of economy, is the want of

self-control. Indeed, if it be not the prolixick source of all our worst passions and habits, it is, at least, the cause of their acquiring such irresistible influence over us, as they always do, where this want exists in a great degree. This all-important power of self-government, is the joint result of good-judgment, piety, and virtue; and to be without it, is to lose every advantage of that god-like faculty, reason, which our Heavenly Father hath bestowed on us, as a faithful guide in all matters essential to our well-being. But the great difficulty, the rare achievement, is how to acquire such power. The presumption of mankind, and their insane pride of opinion, generally incline them to the belief, that the best mode is, to expose themselves to frequent trials of their moral strength. But rest assured, my young friends, that by far the safest course, if not the most productive of celebrity for *you*, is to keep yourselves always, if possible, *out of the way of temptation*. Avoid the dangers of defeat, rather than court the laurels of victory. This is far preferable

for every body, but especially for *your* sex, to seeking opportunities of exposure to moral conflicts, for the hazardous purpose of proving your capability of effectual resistance. The first is wisdom, the last is what in common parlance, may justly be called, fool-hardiness; and rarely escapes the punishment due to such temerity. If indeed, we are unavoidably exposed to moral danger, we may then exert as much of our moral courage, as is necessary, successfully to oppose it; and it is highly honourable, as well as meritorious to do so. Women especially, are entitled to great praise for every such exertion; because it is too common an error in their education, to act towards them, as if they were far less capable than man, of making them: and it is, in a great measure, attributable to this very pernicious error, that we witness, in *your* sex, so many woful failures to exercise self-control, when necessary. The belief in *your* natural weakness, often produces the incapacity, where none would have existed, but for this most erroneous, and high-

ly pernicious pre-conception. But if such an obstacle, on the one hand, opposes your acquisition of this cardinal virtue ; every principle of laudable ambition, of respect for publick opinion, of gratitude to your parents, and duty to your God, call upon you, on the other, to acquire it, if possible. Not one in the whole catalogue, is more generally useful ; for none are of more general application, whether our object be pleasure, business, or mental improvement. It is by the exercise of this quality solely, directed by good judgment, that we are able to allot to every occupation, to assign to every duty, its proper portion of our time. Pray for it therefore, my young friends, pray for it, I beseech you, "in season and out of season," and practice it on every occasion where suitable opportunities present themselves for this most salutary discipline. No worldly distinction which your sex can possibly gain, will acquire for them more general esteem ; no quality which they can cultivate, can prove of greater practical benefit ; no

moral virtue with which they can be endowed, will contribute more towards conducting them safely and happily, along “that narrow way” which leads to everlasting life.

Should I appear to give you but another version of such arguments, exhortations, and admonitions, as I have addressed to you on former occasions, do not, I pray you, turn a deaf ear to them on that account: you would act just as wisely, in refusing to eat to day, merely because you had taken your usual quantity of food yesterday. For unless you can truly and conscientiously affirm, that you have no longer any faults to correct, nor vicious inclinations to subdue, you are still in great need of such advice and instruction, as I have already endeavoured, with the most earnest wishes for your welfare, to bestow. In fact, although all the changes have been rung by moralists and divines, many millions of times, on every branch and precept of our moral law, the frequent repe-

tion of these changes must always be necessary, so long as our violations of moral duty continue to be of almost daily occurrence. To administer these precepts in every possible form, which affords the least prospect of rendering them efficacious, is one of the means appointed by our Heavenly Father himself, for the cure of all our moral maladies: nor have we any excuse for neglecting to prescribe them, so long as our patients appear in danger, or the smallest shadow of hope remains, of infusing the sovereign balm of moral health into their souls. If my object were literary fame, I might, very probably, have gained more by saying less. But it is to benefit *you* that I speak; to inspire *you* with a love of science and virtue that I write; and my highest ambition, my most anxious hope, is, to restore you to your parents and friends, accomplished, if possible, "in every good word and work,"—that you may be the pride and joy of their declining years; the ornaments and blessings of every circle in which you move; and finally, that

you may receive in another and a better world, the crown of everlasting glory and felicity, for a life wellspent in this.

To give you every aid in my power for accomplishing these exalted purposes, I must not omit again to admonish you on other topics, equally important with those to which I have, just now, so earnestly besought your constant attention. The government of your tempers, and the fashioning of your deportment, appear to rank first, among those not yet noticed, on the present occasion; not only on account of the necessity and difficulty of the acquisition; but because I perceive, with the deepest regret, that some of you have still, *much to do*, if not also *to learn*, in regard to these momentous matters. Your tempers are generally felt to be so much a part of yourselves, that you are often unconscious of having any more power over them, than over the circulation of your blood. This is a most fatal mistake; for it frequently prevents you from all effort to regulate

them; and every out-breaking is excused by some such self-justification as,—“ ‘tis my nature, and I can’t help it:” as if it were possible to believe, that the beneficent author of the universe had implanted in the creatures which “he had formed after his own image,” ungovernable dispositions and passions that render them greater annoyances and curses to their fellow beings, than the fiercest and most savage, and ferocious beasts of the forest. The latter, it is true, will sometimes rend, and tear, and devour the human body,—never their own species: but is not this a thousand times better, than to lacerate, and tear, and blast the human reputation; to inflict the deepest wounds on the human heart and character; and to exercise all the power we have, for no other apparent purpose, than to render the unfortunate victims of it miserable? And yet beings called human, intelligent, and rational beings,—if they have uncontrollable tempers, often do all this, without the slightest discoverable compunction or remorse! When this is the case, it

is because the moral poison has been transfused, as it were, by bad nursing, into the very blood, almost as soon as it begins to circulate ; and the hearts of the little innocents are deeply corrupted, before it is even surmised, that their infant palpitations can be at all affected by any other cause, than muscular contraction and dilatation. And here I cannot forbear to suggest a hint for parental consideration. If it be true,—as it most unquestionably is, that temper is one of the very first things found in the infant mind, what continual caution, what unceasing vigilance should be used in the choice of those who are to have the care of children, during the whole period previous to their being sent to school? Yet how few parents are there, who seem to be aware, that any thing more is necessary at this age, than to place them under the supervision of some two-legged animal, utterly incapable of any other act of rationality, than to save their limbs from being broken ; to keep them out of the fire ; and prevent their being drowned? How fatal

does this error often prove ! What incalculable mischief and wretchedness are frequently, the bitter fruits of such rash, inconsiderate neglect ! If such nurses were to plunge these poor children into the deepest abyss of the ocean, or roast them alive, it would often prove a far more merciful treatment, than to bring them up to the hopeless misery of that utter degradation, and incurable depravity of character, which the early neglect of their tempers and principles, is so apt,—I may almost say, so certain to produce.

Although it seems probable, that physical organization has some influence over our tempers ; yet it is certain, that the characters and conduct of our first teachers,—our earliest associates, have much more :—so much indeed, that the moral discipline to which they may be subjected with these, will prove all-sufficient, by the blessing of God, to make them, in almost every case, what they ought to be. But the soul being the seat of all

our mental qualities, our chief cares should be unremittingly devoted to that. In the beautiful imagery of poetick fiction, it has been aptly called a “vital spark of heavenly flame.” To pursue this figure still farther, we may add, that by watching with the most sedulous anxiety, its first dawnings ; by cherishing with proper materials, the earliest emanations of its rays ; we may render it a genial and auspicious light, instead of a blasting and consuming fire. This precautionary care, and assiduity may be the means, by Divine aid, of multiplying to an immense and indefinite extent, every blessing of which our present state is susceptible ; and of realizing all the felicity that can be anticipated for the future. But this “one thing needful”—the earliest possible culture of the intellect, being neglected, will render ineffectual, every other care. For if the faculties which distinguish man from the brute creation, be suffered to remain unimproved ;—if the reason be perverted, and the temper utterly ruined, what can the mere preservation

of limbs and health avail, but to prolong the power of the individual to annoy, to torment, and to curse mankind?

All which has been said of the necessity for the earliest attention to the formation of temper, applies with equal force to deportment, so soon as the period arrives, when we can begin to regulate it: and all goes to demonstrate the paramount importance of the Scripture command; to "train up your child in the way he should go, that when he is old, he may not depart from it." The real advantages of such a course, so very far surpass, either the real or supposed difficulties and inconveniences, that those who fail to pursue it without intermission, will not only deserve to be ranked among the most irrational of all irrational animals; but they will assuredly have to drink of "the gall of bitterness," as long as life shall last. But to return to the subject of deportment,—by which I here wish you to understand, all our outward actions, as well as the manner of

performing them. Although this may be good, while our temper is bad ; yet if the last be defective, the first must always be destitute of its greatest charm, which is the effort to please, flowing directly from the heart. Hence results the necessity of the strictest attention to both, at the same time. On temper we must greatly depend for our own comfort and happiness in all our social relations, in the dreariness of solitude, as well as in all the bustle and business of life : while we have to rely chiefly on deportment for the power of contributing to the comfort and happiness of others. To this last quality, in its most enlarged sense, we are wholly indebted for our good or bad reception in society ; for the influence which we may acquire over the minds and hearts of mankind ; and for the permanent regard and attachment of all who may be the objects of our esteem, our love, and our most ardent affections. If therefore, you are capable of entertaining either of these sentiments for others ; or find it essential to your happiness that

any should entertain them *for you* ; let me beg, let me most earnestly beseech you, never hereafter, to be, for a moment, off your guard against every emotion of ill-temper, against every inclination to bad deportment. But preserve throughout your whole course of conduct ;—in all the actions of your lives, the same invariable, lady-like propriety, delicacy, and decorum, that you would endeavour to display, if you stood before the whole world assembled as spectators. To crown all, you should continually practice that heavenly grace of truly christian beneficence, which is summed up in the comprehensive term—charity ; and you will assuredly secure to yourselves that lasting peace and unutterable joy which all the power of mortal man can neither give nor take away.

Could I possibly prevail on you, either by reason or persuasion, thus to act, you would most infallibly gain all that I have ventured to promise, as the rewards of so rational, so praise-worthy, and truly admir-

ble a course. Interest, duty, and honour, on the one hand, court your acceptance of the proffered boon ; while, on the other, shame, disgrace, contempt, and general dislike, await your rejection of it. Decide wisely in regard to this alternative, and you will have innumerable occasions to bless the hour of your choice, to the latest moment of your lives.

LECTURE XI.

(Conclusion of the whole Course.)

YOUR scholastick year will soon terminate; and the hour is fast approaching when many of you, on leaving school, will be called to enter upon a very different scene of action from any in which you have ever before been engaged:—so different indeed, as to require much more than a double portion of your vigilance, and self-command to take “*that good part,*” which so many anxious hearts are fondly expecting you to take. That you may be still better prepared for commencing so novel and arduous a course, let me endeavour once more, and for the last time, to place before you, some of the chief obstacles to be encountered in your progress; and to exhort you by every consideration most dear to you, never to neglect the means

which are necessary to overcome them. To "keep thy heart with all diligence, since out of it are the issues of life," is a precept of holy writ which it will behoove you, more than ever to regard, as the all important means to secure that spotless fame, and purity of reputation so essential,—so lovely,—so far above all price, in the female character. The increasing claims of this maxim to your attention, will result from the great augmentation of all those various temptations by which the individuals of your sex are always surrounded; especially when they first enter upon that career, on their proper conduct in which, their fates both here, and hereafter, so materially depend. Against some of these, I confidently trust, that your sense of what is due to yourselves and others, and the diligence with which you have cultivated it, since you have been here, will prove an adequate protection. But there are others, my young friends, against which, I greatly fear, you will find it extremely difficult to guard; because they will assail you in vari-

ous unsuspected shapes; and approach you in forms of such fascination, as to lull to rest all apprehensions of your own power to resist. For example,—the partiality of parental affection is one of them; and strange and painful as it may sound in your ears, it is one of the greatest. Parents who have been long separated from their children,—particularly where they have warm, generous, and affectionate hearts, are either among the last people in the world, to see their children's faults;—or if seen, they are the most reluctant to notice them. Nothing can well inflict more pain, or sink deeper into the heart of a father or mother, than to perceive defects, where they expected accomplishments; to witness ignorance instead of knowledge; and to find perhaps, not only foibles, but vices in the child of their bosom; when they had, for months and years, been fondly calculating on solacing their old age, and smoothing their passage to the grave, by the continual contemplation of her virtues and perfections. There is no parent who deserves the name of

one, that does not consider such disappointment, one of the heaviest calamities which can possibly beset him: and as none of us are disposed to court misfortune, we anxiously avert our eyes to the last moment we can, from so distressing a spectacle. A child just returned home from school, after a long absence, may therefore commit many faults, and be guilty of numerous improprieties of conduct, before they will probably meet with parental reprobation. Would to God, my dear young friends, you would meditate seriously on this fact, and resolutely determine to save your parents, and friends, from the painful necessity of any such reproof.

The period immediately subsequent to a girl's *finishing*, (as 'tis falsely called.) her education, is too often considered a season of extraordinary indulgence;—a season for displaying personal accomplishments, rather than for exercising intellectual acquirement;—a season,—not for “refreshing the soul” with intellectual food, but for the gra-

tification of many of its silly vanities, and baneful passions;—a season during which, that moral discipline, so continually necessary for us all, may safely be suspended, or totally neglected:—and happy will it be both for parents and children, if too many fooleries and extravagances be not permitted during the time, ever to regain the ground that will be lost by such unnecessary and highly culpable waste of the most precious period of life. I pray you to reflect while you can, on this all important subject. Prepare diligently for the trials that await you; and God grant, that you may form unalterable resolutions to increase your own vigilance to guard against all the evil propensities of which you have any consciousness, exactly in proportion to the affectionate confidence which your parents and friends appear to repose in the amiableness of your dispositions, the soundness of your understandings, and the ardent desire which you feel, to be distinguished for knowledge and virtue, above all other attainments. Let this confidence,

—the delightful source of so much pleasure to them;—of so much honour to yourselves, if you do but deserve it, be to your conduct, what the life-blood is to your hearts. Let it warm, invigorate, and give permanence to all your good resolutions; and repay it, I most earnestly beseech you, repay it amply, with a full measure of continual love, gratitude, deference, and obedience. This will prove a perennial source of mutual felicity, as pure as it is desirable; and the preservation and reaction of such sentiments between the parties, must assuredly be equally salutary to both. Is it not astonishing,—is it not most lamentable, that what the mind's eye so clearly discerns to be right;—that what we all feel in the very bottom of our souls, must contribute so largely to human happiness, as for parents and children to live in such a state of mutual trust, mutual affection, and mutual effort to promote each others felicity, should yet be so rare! Heaven, in the plenitude of its mercy, can bestow no higher benefaction, as regards this

life, than to form and preserve such a union ; nor can God, in the fulness of his wrath, inflict a much heavier curse, than to dissolve, or prevent it. Remember, I entreat you to remember, that up to the present time, the chief effort to perpetuate this union, has been on the part of those who gave you birth ; who have nurtured you with unremitting care during the helplessness of infancy ; who have cherished your adolescence with unceasing anxiety ; and who now wear you next their heart, as its last, best hope on this side the grave. Let it be *your part* next, to fulfil this hope ; to prove, not only, to them, but to the world, how well you deserve their confidence and affection ; and how earnestly you will devote yourselves to the preservation of their happiness, so far as that can be promoted by human means. And here let me add, (if it will give you any gratification,) that one of the greatest pleasures which I myself can experience in the down-hill of life, will be, frequently to hear, that you all have taken "this good part, which

can never be taken away from you;" and to reflect that your having done so, may, in some measure perhaps, be ascribed to the continual efforts made, while you were under our care, to form your hearts and minds for this great purpose of your temporal existence.

Another temptation of almost resistless malignity, to which you will be continually exposed, will be the corrupting influence of flattery. It is an opinion much too prevalent among our sex, that yours can live on no other food. Hence it happens, that from the moment you begin to take a part in what are called the gaieties and amusements of life, you are destined to hear little else, than the language of adulation. The fools and coxcombs among us, will address you in no other style; and even the men of sense will too often follow their example; but in a way to render it all the worse for you; because the poison will generally be so disguised, that you will swallow it without being at all

aware of your danger. On such occasions, your only safety will be, immediately to call to your aid, if possible, enough of your arithmetick to deduct some three, four, or five hundred per cent, from each contribution, according to its apparent extravagance. But if you can *see none* in any thing which gentlemen usually say to you, it is proof positive that self-complacency has so far overcome your better judgment, as to bring you into imminent peril of becoming ridiculous for vanity and affectation; as well as of losing all those qualities which really entitle you to love and esteem.

If you are so fortunate as to escape the dangerous effects of this early intercourse with society; there is still another obstacle to your moral and religious improvement, arising from certain dispositions almost always found in persons at your age, which lead to deplorable results, if not properly regulated. I mean that gaiety of heart, and buoyancy of spirit with which our Heavenly

Father hath armed the young, against the various sorrows, distresses, and calamities of life. Among all the manifold instances of his wisdom, goodness, and mercy, there are none which call for our gratitude more; while few appear to occupy our minds less, as regards the great purpose for which they seem to have been bestowed. But for this inestimable blessing, few indeed, would be able to view our present state of existence, as any thing but a weary and most painful pilgrimage, the bare anticipation of which, would render most of us, not only incapable of the exertion necessary for the performance of our most indispensable duties; but would sink our hearts in utter despondency. Blessed be the God of all mercies, he has ordered it otherwise. But altho' such is the beneficent dispensation of his Providence, he certainly never could have designed that the younger portion of the human race should presume to live without every thing resembling serious reflection, merely because they had never experienced misfortune; or should always

act with the same giddy, thoughtless folly, which mark their wildest hours of idleness and dissipation. This thoughtlessness in regard to the future,—this most culpable neglect of that early preparation of heart so necessary to fortify us all, against the various afflictions incident to our nature, is the great error,—nay the great sin of omission, which you, who are just commencing life, are bound by every principle of reason and of duty, not to commit. Do not imagine that I wish you to contemplate so long, or intensely, the dark side of the picture of life, as to lose all perception or feeling of its multiplied beauties and blessings. No, God forbid. Neither would I have you anticipate evil in any such way, as to mar such of your present enjoyments as are innocent and praiseworthy. All I wish and all I aim at, is to convince you, that as the hour of trouble and sorrow must inevitably come for us all, the only effectual way to meet it as we ought to do, is to make ready beforehand. Pause in due season, and

recollect, I beseech you, that although the Scripture hath said; “there is a time for all things,” to spend any portion of it in utter idleness,—much less in extravagance and dissipation, is no part of this Divine license. Reflect also, before it be too late, that she whose business is pleasure, will never find any pleasure in business: that useful occupation is the duty of all:—that the lives of Virginia Ladies are essentially domestick:—that publick sentiment with us, as well as the soundest dictates of reason and morality forbid that our wives, our daughters and our sisters should ever become a publick spectacle and a show for idle multitudes to gaze at: and finally, that neither personal attractions, nor mental endowments of the highest order, will any where be so much admired and loved, *in our state of society*, as when they are displayed within their proper province—the domestick circle. It is there that they improve, embellish, and endear to us, a life of privacy and retirement, in which alone the mistresses of families can have time to

cultivate all those tender charities, affections, and amiable qualities of the heart, which give true loveliness, dignity, and exalted estimation to the female character. Would you become such women;—would you enjoy and impart such happiness, you must act in direct opposition to the too common opinion among the giddy idlers of your sex, that young ladies have little else to do, between the period of leaving school, and getting married, than to pay and receive visits;—to indulge continually in every species of amusement, wherein it is not positively scandalous for them to participate; and to seek all opportunities of placing themselves before the publick eye, in the piteous plight of the forlorn damsel, who, in their favourite song, is made to exclaim;

“Will nobody come to marry me?
Is nobody coming to woo?”

This utter absence of all useful employment, will, in most instances, totally unfit them for the lives which they must necessa-

rily lead after marriage: for the habits of the mind resemble those of the body, in the great difficulty with which they are changed; and if they happen to be such, as to require the excitement of continual stimuli to maintain them, every fresh indulgence creates a new necessity for augmenting the dose, until both body and soul are utterly destroyed.

By far the greater part of our existence, and especially that of females, must be passed among the sober realities of life; in the discharge of its multiplied and arduous duties; in bearing as christians ought to do, its complicated difficulties and sufferings. But how can this possibly be done,—except in hopeless misery, by women who can feel no sensation of pleasure, unless in continual crowds;—who can find no amusement, but in idleness; nor love any other occupation but that of decorating their worthless persons with all the most costly apparel, which they can, by almost any means procure? Wretched infatuation! desperate folly! thus to make

the first part of our lives serve no other purpose, than to render miserable, the last;— to make no other provision for the dreary season of old age, than to accumulate for its use, a stock of unquenchable vanity and insatiate pride, which is destined to administer nothing but shame and mortification to yourselves, and annoyance to other people;— and to hazard for such temporary gratifications, as our sober reflection most painfully condemns, the entire loss of health, comfort, and respectability in this world; and of peace, joy, and happiness in the next! Do not, I pray you, do not run the risk of persuading yourselves, that I exaggerate the perils of such a course. Rely on it, they are full as great, as I represent them; while the utmost gain which you have any right to anticipate from pursuing it, cannot, by any possibility, much exceed what I have allowed that it may be. Whereas the advantages, the rewards, the exquisite pleasures of an opposite conduct, are just as certain as the present union of your souls and bodies. Fit yourselves for

domestick life, rather than for the empty pageantries of crowded assemblies; prepare to act the admirable part of true American matrons, instead of the fantastical idols, and frivolous play-things of equally fantastical and frivolous men; but above all, prepare to live and die like christians; and you will be all that your dearest friends can rationally hope or expect. The grand talisman by which all is to be accomplished, is a compound of active piety, common sense, prudence, forbearance, and invariable good temper. This, like the mild effulgence of a vernal sun, which warms, expands, invigorates, and matures every tender blossom upon which it shines, will diffuse intellectual light, joy, and gladness throughout the whole range of its influence. Blessed indeed, thrice blessed will that domestick circle be, where these are the ruling principles: for within its limits,—narrow as they appear to some, may be realized, all that this world affords, to make it worthy the wish of beings gifted with rational and immortal souls. And

it is *there*, even in such a circle, that we may all best prepare ourselves for that future state of existence, wherein our situation must entirely depend upon the manner in which we have fulfilled our various duties in the present life. Let it be your constant endeavour then, to prepare yourselves for taking your proper place in this circle, as the initiatory step to a far more exalted and happier station in another world. Let it be your continual study so to regulate the sentiments and principles which should guide and govern your conduct, that they may always preserve you in the middle course between too much levity and thoughtlessness, on the one hand; and too great a degree of inertness and despondency on the other. Both will equally incapacitate you for the active and essential duties of life;—both are alike repugnant to that Divine law which commands us “to do the will of our Father, on Earth, as it is in Heaven.”

Very soon after leaving us, you will be called upon to exert all the moral qualifications, and to apply to some useful purpose, all the knowledge which your parents and guardians placed you here, to acquire. If you have diligently employed your whole time to fulfil these hopes: if you feel yourselves prepared to enter upon the new scenes which will be opened to you, with the unalterable determination to act your respective parts, as well as you know how: if you anxiously desire opportunities to make some retribution for the love, affection, and care which your friends and relations have always manifested towards you;—I shall have nothing farther to ask, nor to hope on your account, in the present life. As wards, you will always consult your guardians in regard to any material step which you may be about to take. As daughters, you will continually exert yourselves to prove by your conduct, that its ruling principles,—next to piety and the love of virtue,—are,

boundless gratitude to your parents, and entire devotion to their happiness. As sisters, you will learn, ever *to bear and forbear* ;—to return every instance of kindness and affectionate regard, with compound interest; and you will constantly show, that you consider those whom the same maternal bosom has nurtured during the helplessness of infancy, are thereby bound together by ties which nothing can sever, but death itself. In the capacity of friends, you will demonstrate more by actions, than words, how deeply you feel, how sedulously you will practice all the various means by which this endearing union is to be preserved. These are, mutual trust, mutual confidence, mutual tenderness towards each others weaknesses—without a disposition to encourage them; and a disinterested, unceasing effort to promote each others happiness. Finally, in the character of wives—should you ever become such, you will never cease, while you live, to display and exert all the foregoing qualities in a highly concentrated degree:

in addition to which, you will manifest, by every act of your lives, that the parties to this union—by far the most important and closest of all others, should have but one aim, one interest, and one heart.

As regards society at large, you will never be at a loss how to act, if you fulfil your obligations wisely and faithfully in these great domestick relations. The admirable art to insure success, is as intelligible in theory, as it is easy, and delightful in practice. A manner, at once candid, complaisant, and courteous;—a conduct, kind, attentive, and beneficent, are the certain and infallible means to conciliate regard and secure esteem. Take my word for it, these can never be gained,—no, not if the trial were to last forever; unless you aspire to some higher destiny, unless you aim at some more rational, more elevated honours, than to be applauded for your tasteful arrangement of mere personal decorations; or to be admired for the possession of mere personal attrac-

tions, that are almost as perishable, as the ephemeral flowers to which they have been so often, and so aptly compared. Believe me, my dear young friends, that to devote your precious time to any such paltry purpose, is to waste it in a way, of which it is hard to decide whether the folly or the wickedness is greatest. It is repugnant alike to all our ideas of the nature, and destiny of man;—to all our notions of the wisdom, power, and goodness of the Almighty God who made him, to imagine that so large a portion of the species can justifiably live a life of such utter inutility. Resolve then, at once, resolve, I implore you, before the temptations to do otherwise, assail you too powerfully, that *your lives* shall be very differently spent. That the fulfilment of all your various duties, rather than the indulgence of youthful frivolities, follies, and vices, shall be your great, leading objects. Should these duties assume to your unpractised eyes, an aspect too forbidding; should either their minuteness, their homely nature, or the slow

return of temporal rewards which we gain by them, discourage your efforts; exert, I pray you, your utmost power to call to your aid, every motive both of morality and religion which can strengthen your resolution to perform them constantly, and faithfully. Recollect, that it is only by small, and often repeated exertions, that knowledge is accumulated, virtue acquired, and character matured: and should the tardiness of such acquisitions, or the number of acts necessary to confirm your title to them, still dishearten you, endeavour to find consolation in the fact, that all the grandest and most magnificent objects of the material world, are subject to a similar, and irreversible law. For what, in their elementary principles, are all the great waters of the mighty ocean; the lofty mountains that soar to a sightless elevation above the clouds;—the immeasurable planets and constellations, that unceasingly revolve in the immensity of space;—what are *they*, but an accumulation of mere atoms, impalpable to the touch;—an aggregation of

the minutest particles, imperceptible to the sight! The Omnipotent God of all, hath thus decreed, both for the moral, and the physical world; and let not that miserable worm—man, dare to murmur or repine, either at the wisdom or goodness of such dispensation. His only duty,—his highest praise, is, to obey,—to adore,—and give perpetual thanks, with the deepest humility of heart, and the most cheerful acquiescence in the Divine will. In this stupendous, most admirable whole, it may be *your* distinguished part,—if you choose wisely, to act as the Heavenly Almoners of Divine beneficence. To *your sex* we all look, for the most refined and greatest pleasures of social life;—for encouragement and co-operation in the discharge of its most important and arduous duties; and for comfort, and consolation in all its most trying afflictions and calamities. “To *your sex* we look, to raise the standard of character in our own; we look to *you*, to guard and fortify those barriers which still exist in society, against the encroachments

of impudence and licentiousness. We look to *you* for the continuance of domestick purity, for the revival of domestick religion; for the increase of our charities, and the support of what remains of religion in our private habits and publick institutions." And firmly do we believe, "that if christianity should ever be compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throng of busy men, we should find her last and purest retreat with women at the fire-side; her last altar would be the female heart; her last audience would be the children gathered round the knees of a mother;—her last sacrifice, the secret prayer, escaping, in solitude, from *her* lips, and heard perhaps, only at the throne of God."

Before I conclude, as this is the last opportunity I shall ever have, of addressing several who now hear me, permit me to assure you, that, in the long period during which many of you have been members of

our family, if, on any occasion, we have ever wounded your feelings, either by word, or deed, we are sincerely sorry for it; and it has been done with the most heart-felt reluctance. Nothing is more difficult, than for persons who stand towards others in the relation of pupils, to appreciate justly, the motives and conduct of those who exercise authority over them. No error is oftener committed by them, than to confound friendly advice, with supererogatory care; and necessary reproof, with unmerited severity. If any of you have ever made this mistake in regard to us, let me solemnly repeat the assurance, that you can have suffered no pain on this account, in which we have not largely participated. In the connexion which has so long subsisted between us, no circumstance has ever distressed us more, than when duty has extorted from us, the language of censure and reproof; while none have given us higher gratification, than when we could justly address with expressions of encourage-

ment and applause. *Your good* has been our continual aim; *your happiness*, the object, always nearest our heart, in every thing which we have, either said, or done, on your account. The time will assuredly come,—if it has not already, when you will feel this more sensibly, than perhaps, you now do. *You also*, may have the care of others;—*you also*, may have to behold the painful spectacle of the immature qualities of the mind and heart in danger of taking a fatal direction; and threatening to bring upon all concerned, the countless miseries of such a calamitous developement. Should such, ever be your unfortunate lot,—*then* you will remember, *then* you will feel in your inmost soul, all that you have heard and read with us, in regard to the inestimable value of the earliest possible instruction in religion and morals: and you will *then* thoroughly understand the imperative, unbending nature of the obligation by which all instructors are bound, never to spare either admonition, or

reproof, when either appears necessary; and never to gratify or give way to the passions of their pupils, at the perilous expense of their understandings and principles.

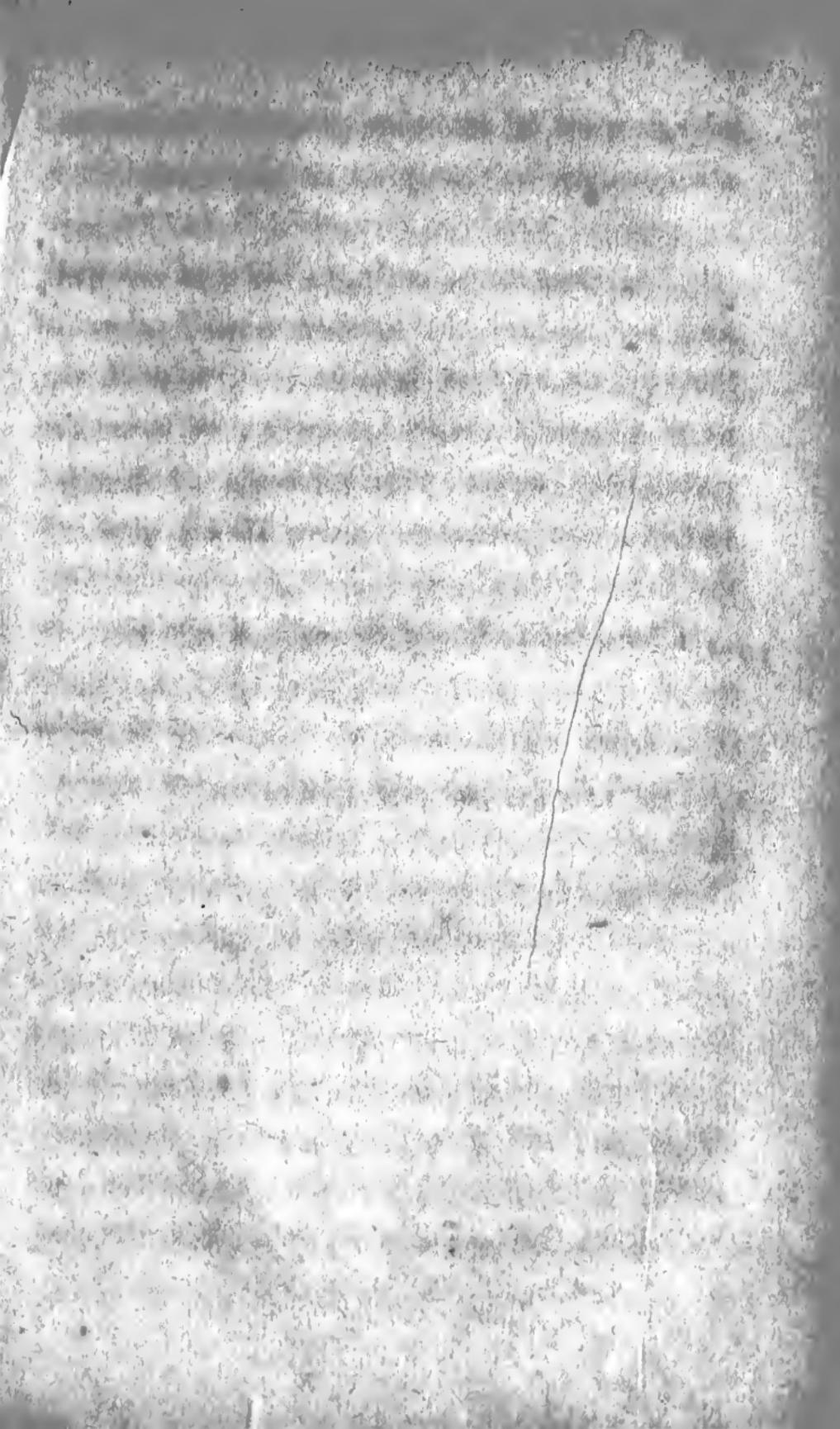
And now, my children,—for such I must consider you, until we finally restore you to those who confided you to our care,—my work is done; and the task which I had prescribed to myself, with the anxious hope of rendering you some essential service, is, at length, accomplished. If I have been fortunate enough to succeed in my wishes, I shall have impressed this momentous truth, indelibly on your minds, and fixed it deeply in your hearts;—that the sum and substance of all useful knowledge, is, *to know how to live, and how to die;*—the essence and perfection of all real duty, to put this knowledge into practice, whenever required. That you may be enabled to do this, should be your first prayer every morning, and your last at night; nor need you

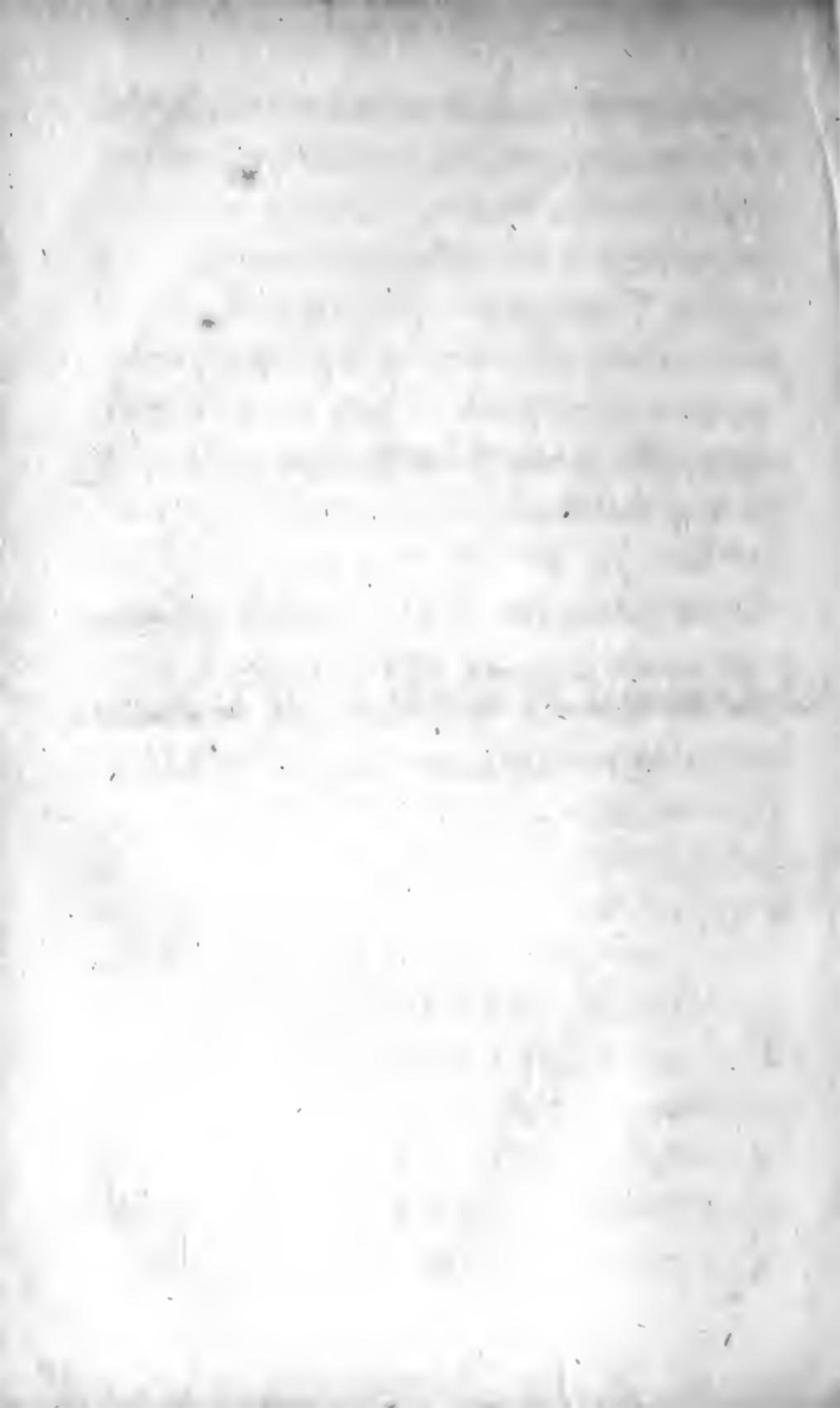
ever despair of its being granted, if you will always utter it "in spirit and in truth."

All that remains, is, to bid you farewell, and to implore the Omnipotent Author of "every good and perfect gift,"—as I do, with the most earnest sincerity of heart, to guide and protect you through all time;—to bless and preserve you to all eternity.

Elm-Wood, Essex County, Virginia.

END OF THE LECTURES.





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GOSSIP'S MANUAL.

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INTRODUCTION

TO THE

GOSSIP'S MANUAL.

THE propensity to that practice called in common parlance “Gossiping,” being deemed by most philosophers coeval with the earliest proofs which we give of intelligence and reason; the Author of the following Maxims conceived that he might confer a publick benefit, by giving some plain and concise directions for its most speedy development. With this view he has endeavoured to imbody in a few short, and easy Maxims, all which he thinks necessary to enable youthful aspirants of only ordinary capacity, very rapidly to acquire great proficiency in this most natural and delectable mental exercise,

And he hesitates not to say, that any young lady or gentleman,—however inexperienced, who will so far commit them to memory, as to have them always ready in their mind on suitable occasions, may at once assume equal rank with the most approved Gossips of the land. If it be inquired how the Author himself obtained them? Let it suffice to say, that they are the well earned fruit of thirty or forty years close, and delighted attention to the practice of some of the greatest masters and mistresses of the Gossiping art, which this, or any other country probably ever produced.

THE

GOSSIP'S MANUAL.

MAXIM I.

It should never for a moment be forgotten, that the first principle, and very corner-stone of the Gossip's Manual, is to keep alive the fire of conversation. To do this, the same means should unceasingly be used, as to keep alive the natural element called *fire* ;—that is, by continually adding fresh materials to sustain it. Horace's directions for making a good, comfortable fire ;—“ *Lignum super foco large reponens* ,” will answer equally well in a metaphorical sense for making a good, comfortable, gossipping confabulation.

MAXIM II,

Serves still farther to illustrate this analogy. For as one of the principal uses of the element—Fire, is to give, when cold predominates, due warmth and heat to *the body* ; so the great function of the fire of conversation, is to excite *in the mind* a sufficient degree of action to counteract the effect of a too languid temperament; and to produce that degree of effervescence in the animal spirits, which is absolutely essential to mental health. To accomplish this, continual practice is absolutely necessary; so that if the Gossip feels the slightest degree of that laudable ambition to excel so prevalent among the members of her society, she must talk to herself, if she can find no other auditor.



MAXIM III.

There is one talent essential to the perfection of the Gossip's character, which if not

equally incommunicable with genius itself, is certainly one of the most difficult, as well as useful to attain. It is the art of appearing equally interested, equally busy in regard to what ordinary thinkers deem the most trivial things in nature, as you are with the most important. For example, if Mrs. such-a-one's cat had killed her canary bird, it will furnish a Gossip thus naturally gifted, with as much chit chat, as if Mr. such-a-one's wife had lost her favourite child by some horrible death. The only rule is, that whatever it be which the spirit moves you to talk about, be sure to speak *fast* ;—to speak *loud* ;—to use as much gesticulation, as you can possibly practise ; and at the same time to petition with your eyes for as many listeners as there is the most distant chance of attracting.



MAXIM IV.

Whatever may be the subject of conversation, never wait until others have done,

before you begin to speak; for there are two material objections to such an unusual practice. The first and most important is, that it may never come to your turn to speak at all. And the second is, that unless you not only speak when others do, but as emphatically loud, as vehemently earnest, and with as rapid an utterance, as nature enables you, —taking care at the same time, if any thing like argument is going on, to shift your battery continually; you will certainly be thought to take no interest either in the company or conversation of your associates.



MAXIM V.

Set it down as a cardinal point, always to make your neighbour's failings or vices the topick of conversation, rather than their good qualities or virtues. Take it for granted too, that *their affairs* are generally more interesting, and of course, more an object

of your concern, than *your own*. You are but *one*; your neighbours and acquaintance, comparatively speaking, constitute *a multitude*. From these two centres, the radii of chit chat are so numerous, that the presence of a single, thorough-going Gossip,—or only two or three amateurs, will always prove an effectual bar to that most appalling thing,—a dead-silence in a full company.



MAXIM VI.

The good qualities of your friends affording but a very limited, tame, and sleepy kind of exercise for the discursive faculty, never volunteer to speak of them yourself, nor encourage the conversation in others, beyond a monosyllabic assent: the true maxim in such an unpleasant predicament requiring, that we should neither give, nor follow any lead, but such as may excite all tongues to let loose upon it at once. In the

first case, the same rule of decorum and good breeding applies, as governs at a feast, which is;—“never to choose any of a prof- fered dish that appears to be scarce.”

MAXIM VII.

As the practice of speaking well of a friend or acquaintance, or suffering others to do it, without adding a great many qualifying circumstances, is altogether without precedent in your reporters, you must studiously avoid being the first to violate a law in regard to the antiquity of which we may truly say, (as of the common law,) “that the memory of man runneth not to the contrary.” This violation too would be the more inexcusable, when it is so easy to throw in a damper to the applause, in the ready form of some such inuendo as the following;—“If *you* had heard *all* that *I* have, you would not think so highly of this per-

son." Or else "what think you of such and such faults and vices"—(here name some of the worst you can think of,) "Suppose I could satisfy you, that *your favourite* was guilty of *either* of these;—what would you say *then*? But *I* say no more. It is *my* rule never to speak ill of people behind their backs."

MAXIM VIII.

Is an individual to be made an object of derision, contempt, or hatred, never commence with open, direct attacks supported by a plain narrative of facts: your oblique hint by way of aperient for the auditory organs, is your true recipe. Our curiosity being first awakened by obscure inuendoes, pride of opinion, uniting with the love of what moralists call "defamation," has the best possible opportunity for gratification by guessing even worse, than the reality. In this mode.

the useful work is more than half accomplished without the irksome labour of detailing particulars, which—besides the inconvenience of requiring rather a closer adherence to truth, produces that delay in accomplishing the object of demolition, which like “hope deferred, maketh the heart sick.”



MAXIM IX.

The lie *direct* is quite too clumsy, and ill-contrived a thing to be at all admissible among Gossips who have any pretensions to high standing; but the *indirect* falsehood, and by implication, on suitable occasions, is highly essential to the maintenance of their proper rank. Indeed, with a little management, they may by this ingenious, but simple method, soon make nearly as many inroads upon the best fortified characters, as there can be changes rung upon a full set of bells. This is the theory:—the rule of practise is;

“take care always to have at least some colour of truth in what you say.”



MAXIM X.

Never suffer a good tale of scandal to die in your hands, but pass it to your next neighbour with the rapidity of an expert hand going through the manual exercise; as children do the burning straw in their play of “Robin’s alive, and alive like to be,” &c. This gives all the necessary interest, and vivacity to a game which otherwise might soon become, (as Hamlet says of the uses of this world,) “weary, stale, flat, and unprofitable.”



MAXIM XI.

As the chief use and value of friendship, *is to cure faults*, the readiest way to

prove that you are capable of it, is to be as lynx-eyed in discerning, and as free-tongued in exposing, as you possibly can, the faults of those persons in particular, for whom you profess to entertain this sentiment. The exposure too, should be made with all the asperity you are able to exert, blended with as many honeyed expressions of regard and affection as you can conveniently crowd in ; on the same principle, that doctors mix sirup with their most nauseous medicine, and envelope their bitterest pills in something sweet to the taste. We all believe that we are indebted to the bitter principle of the Jesuit's bark for the cure of some of the most malignant diseases of *the body*: And by analogy, why should not the bitter principle of the tongue be the true panacea for subduing some of the most malignant diseases of *the mind*?

MAXIM XII.

Much of our bodily comforts being derived from the culinary art, the savoury and exhaustless topick of our neighbour's cookery, as well as the quality, and quantity of what they cook, should be considered as much a standard topick of your conversation, as bacon and greens are a standard dish at every substantial, Virginia farmer's table. But since *bad* cooking is much more common than good, and the evils arising from the first, far over-balance the benefits resulting from the last, we should always prefer descanting upon the former, rather than the latter. This produces the double advantage of reformation in others; and of making strangers believe, that we ourselves must certainly be exempt from the faults which we so sharply censure in other people.

**MAXIM XIII.**

Should fashion, business, or company lead you to the house of God, instead of lis-

tening to what you have heard a thousand times before, recollect that your chief purpose there, is, "to see, and to be seen." Be sure then, after a proper display of your own person, to occupy yourself in watching the improprieties of conduct in all you find there,—but especially of your particular friends and acquaintance. And by no means neglect to notice every thing in their dress,—even down to the most minute article, which can form an adequate object of critical analysis. These will infallibly furnish an ample fund for table-talk during a Sunday's dinner, and a suitable accompaniment for tea and coffee, before evening prayer.



MAXIM XIV.

The spiritual concerns of your neighbours and friends, being much more numerous, extensive, and complicated than your own; to make *them* the most frequent topicks of your conversation, shows both charity and disinterestedness.

MAXIM XV.

To censure with acrimony, the religious opinions of those who differ from you, and to arraign their motives, is the shortest, and most publick method of proving how deeply you are concerned for their eternal welfare.

**MAXIM XVI.**

Take care always to have at least as much religion *in profession*, as you want *in practice*; since it is a wonderful help,—indeed the “*sine qua non*” of the Gossip’s trade to appear to be actuated by the best possible motives which can influence the human heart; for your hard-judging people are very apt not unfrequently to impute their conduct to the worst. Should you be compelled in assuming this appearance, to be the trumpeter of your own praise,—so much the better; as *that* merit must be unquestionable which

has so much internal strength as to burst through all the ordinary restraints of natural modesty and humility to find utterance through our own lips,



MAXIM XVII.

The vanity and egotism of the Gossip having this property in common with brisk-bottled cider, or small beer, that they both endanger the safety of the containing vessel, unless unstopped before bursting; you should take special care never to suffer them to effervesce too long, without giving them vent. This always gives immediate, and marvellous relief; until another accumulation of these very subtle and expansive gases takes place, when the same remedy must be repeated.



MAXIM XVIII.

Has any unpleasant or painful occurrence happened within the circle of your intimate acquaintance and connexions, instead

of vainly endeavouring, like some silly, miscalculating people, to confine the knowledge of it to the immediate and only witnesses,—especially, when no duty urges the disclosure; hasten, as if you were running from the pestilence, to relate it to the first friend you meet, lest some one more alert and less retentive, should get the start of you. This ranks you at once very high in the scale of his or her friendship: because to repose confidence in another, respecting those things usually called secrets, particularly where they concern other people, being one of the greatest proofs of tender regard; the individual first put in possession of the fact, through your kindness, will not fail to give you all the credit you could wish for so judicious a choice of a confidant. You should by no means neglect to throw in, en passant, such interesting embellishments as occur to you on the spur of the occasion; because it being no less a physical law of rumour, than it is of a snow-ball, *to gather as it rolls along*; the neglect to add your part, as it goes

through your hands, would evince a deficiency in moral duty, as much as the refusal to contribute to an object of great publick utility, would show a want of patriotism. *To repeat nothing without necessity, which can give needless pain to others, is the maxim of your ultra-cautious people.* To relate all, whether agreeable, or the reverse,—taking care always to do it *in strict confidence*, is an essential part of the true illustration, and developement of the social compact. Another incalculable advantage in this procedure is, that in addition to *your own sympathy* with the sufferers, you and your assistant circulators of the interesting intelligence, (if you are all as active as the nature of the case requires,) will certainly enlist many efficient auxiliaries, whose united sympathies,—like the dispensing power of the Roman Catholick Priesthood, will not only greatly alleviate the mental disquietude of the parties immediately concerned; but may remove all the culpability of the act, or acts, which may have been committed.

MAXIM XIX.

Whereas the rural life of Virginians is characterised by such a wearisome sameness;—by such a hum-drum, *as it were* state of existence; that topicks possessing much degree of interest very rarely occur, if matters are left to go on in the usual way,—with much eating and drinking on the one hand, and but little work on the other; let it be the true *Gossip's* special duty and business to provide against a calm so pernicious at once to health, spirits, and comfort. To effect this, nothing more is necessary, than to inform each neighbour, under the strictest injunction of secrecy, that all the rest dislike, and slander them. It is an hundred to one, when the affair is thus managed, that the secret may go round for half the year, before all become so well acquainted with it, as to render full explanations no longer avoidable. It will then turn out, that *all was a mistake; all was told through*

pure friendship; no body will be to blame; and all will like each other the better from having been kept so long, and so busily engaged with the fancied injustice of others, as to be saved from those horrible bores to a country-life—silence, and self-communion.



MAXIM XX.

Literary topicks of conversation, (novels always excepted,) you should studiously avoid, as certain to expose you, either to the censure of insufferable pedantry; or to the suspicion of designedly talking about things which none of your associates, either expect, or wish you to understand.



MAXIM XXI.

Matrimony is a subject for gossiping,—almost exhaustless: for there are not only the multitude of particulars which render marriages happy, or unhappy, to descant

upon ; but a boundless field for exercising the spirit of prophesy in regard to the probable result of any one union about to take place within the circle of your acquaintance. According as the benevolent or misanthropic fit may be upon you, the parties may be portrayed as near perfection as possible ; or as remote from it. You may represent the lady's beauty or deformity incomparable ;—her understanding matchless, or like the sheriff's return, “non est inventus ;”—her fortune immense, or that she is not worth a cent beyond the clothes on her back ;—and her temper, as like the land of promise—all milk and honey ;—or like a steam-engine of high-pressure power—always in danger of bursting, when it boils. As for the gentleman, you may make him out just what you please,—one of the best possible matches, or one of the worst,—as you happen to like or dislike him. Nor must you quit them *after* their marriage ; for then come on all the various, and important particulars of their house-keeping, and domes-

tic management;—all the minutiae of their private quarrels and reconciliations, from the obloquy and hard names mutually interchanged, to the tears and kisses of repentance and forgiveness, with all the protestations of future amity, and eternal affection. Nor should even our stern, unrelenting enemy—death himself be suffered to rescue the parties from your power; unless indeed, he should sweep them both off together, which rarely happens. If either should survive, (no matter which,) it then becomes your business, immediately to dispatch him, or her, according as it may be husband or wife, in search of another spouse. As to the time after the death of the deceased party, for setting the report a-going, take the recipe for cooking a beef-steak, of—“let it be done quickly,” as your invariable rule. For if you postpone it until the usual period for seeking these second alliances, no indecorum, no violation of publick sentiment will appear to be committed, and of course you irreversibly lose all chance of attaching scandal

to the candidate for wedlock, who might have been greatly injured in general estimation, if you had not been too lazy to begin with them in due season.



MAXIM XXII.

Have you any friends or neighbours so fond of still life, as never to quarrel, or even get vexed with *you*, be sure to take some occasion of acting in such a manner, as to excite their suspicion, that you have taken some offence *at them*. The less cause they have given you, the more will be their wonder, and the greater of course, will be their excitement. These two causes co-operating, will produce a degree of ebullition, or rather *attrition* of the animal spirits, than which nothing can well be more productive of health to such phlegmatick constitutions. In this way you do them great service,—as it were in spite of their teeth: after the manner of a certain doctor who is said to have

once cured a gouty patient by locking him up in a room, the floor of which was so heated, that he was compelled to dance and hop about with great exertion to avoid burning his feet. As no explanations will probably ever be asked; when you think the stimuli have been applied long enough to give the necessary healthful circulation to the blood; you have only once more to assume your May-day looks, and all will go on as smoothly, and pleasantly, as ever.



MAXIM XXIII.

Is a neighbour, acquaintance, but especially a friend, reported to be embarrassed in his circumstances, let it be your special care to prevent the publick from underrating his misfortune, lest you deprive him of their very salutary pity. Speak of his debts in general, as too numerous, and considerable to be, either reckoned or paid; and upon each particular one, never fail to lay on a

large per centage of gratuitous commisera-
tion. You will thus have hard luck, if you
do not soon realize to him, a situation which
might have been in a great measure imagi-
nary. For by prostrating his credit, you
bring on law-suits ; increase his embarrass-
ments an hundred fold ; and make it impos-
sible to get through difficulties, which but
for your garrulous humanity, might easily
have been removed. This secures a perpe-
tual theme for the exercise of all that sym-
pathy, and benevolent feeling which fall so
largely to the true Gossip's share ; and for
the constant excitement of which, it is their
peculiar duty, at every hazard to provide.
If the man himself, (in the case supposed)
happen to die in jail, you will still, generally
have *the wife left*,—unless she should be fool
enough to break her heart, besides some six—
eight—ten—or twelve destitute children, to
lament over and deplore.

MAXIM XXIV.

Should you scent out what is called “a great secret” any where within your reach, never rest day nor night, until you get possession of it; even at the hazard of questioning, cross-examining, and pumping the leaky members of the family where the secret lies, as well as the house-servants. If you can once establish the character of knowing *every body's* private concerns,—and this continual prying into them, will give the best possible chance of doing so, you will be thought free from all manner of trouble with *your own affairs*; and will moreover be esteemed a *universal friend*: since nothing short of the most diffusive philanthropy can keep any person constantly busy in regard to matters in which none but themselves can see, or even imagine how they can feel any interest.

MAXIM XXV.

If it be your happy destiny to be the first proprietor of a tale of intrigue, either real, or only suspected, your fortune will be made for a considerable time. For the decorums of society forbidding,—especially to ladies, much broad talking on such delicate subjects, the whole business of propagating the interesting secret is to be carried on by vague hints, and significant whispers, in which more is meant than meets the ear. These on such suitable occasions, are the life and soul of genuine gossipping: as they not only confine the inestimable ownership of a tale much longer to the original proprietor,—while all the rest of the pack of Gossips are as busy in search of it, as so many fine spirited dogs after a lost fox; but in this way it is made (as the weavers say) to run many more yards to the pound, than it possibly could do by any other management. In such a case as this, you will be peculiarly

unfortunate, if you do not have many fine subjects of commiseration; for if the families be old ones, by taking in both sides, and counting down to fiftieth cousins, you may very often embrace some hundreds of objects of your tenderest pity and compassion. As to the guilty individuals,—after the affair is no longer a secret, they, of course, are always to be spoken of with unqualified abhorrence, and clamorous detestation. For although scripture says;—“Judge not, lest ye be judged;”—Sensibility, and your roaring lion—self-proclaimed virtue tell us, that unless we are quite furious upon such topicks, *we ourselves* may not be thought sufficiently zealous against such atrocities.



MAXIM XXVI.

Although a nicely barbecued character be a much more delectable repast to

your genuine Gossip, than a nicely barbecued pig, the same rule of cookery will answer equally well for both;—this is;—“turn it often, and salt it, and pepper it, and baste it well with the most pungent, and appetite-provoking sauce, that your stock of materials will enable you to compound.” Then serve it up “hot and hot,” to your guests, and you will have done all that the master or mistress of a feast could be expected to do on so festive an occasion.



MAXIM XXVII.

Never for a moment forget, that in regard to every species of defamation, your true Gossip is *an omnivorous animal*, and consequently, that if nature has not blessed you with an imagination capable of adorning any slanderous tale with all the higher embellishments of which it is susceptible, you may venture to repeat it to your associates

in the plainest, most naked manner possible, for there are many who appear to think of these matters as the poet Thomson did of beauty;—that they are,—

“When unadorn'd, adorn'd the most.”

MAXIM XXVIII.

As the constant *profession* at least, of the most unqualified candour, is one of the principal links in the sympathetick chain which indissolubly binds the whole brotherhood and sisterhood of Gossips together, so shall the maxim which enjoins and illustrates its use, be the connecting ligament which binds together all the preceding maxims. The enunciation of this cardinal virtue in the Gossip's Manual consists in such declarations as the following:—“I always speak *my mind.*”—“I always say what *I think.*”—“Truth may be blamed, but it cannot be shamed.”—“Truth should be spoken *at all*

*times,"—“I can practice no disguises, even if the Devil himself stands at the door:”—with various other similar averments equally just and edifying.—Hence it follows, as a necessary corollary, that the greater the mischief likely to be done by the exercise of this inflexible candour, the stronger is the proof that this very salutary virtue has been exercised in its highest perfection; and the more have the dignity, firmness and consistency of the Gossip's character been displayed and confirmed. Hence too, it follows, as another consequence not less important, that the true function of the finished Gossip's candour, is to make *mischief*, rather than *peace*; and the plain reason why it should be so, is, because the first alone secures that agitation, and ferment of the animal spirits so necessary both to bodily and intellectual vigour, and so permanently maintained by the perpetual talk, bustle, and delightful alternation of quarrelling and peace-making. On the other hand, a state of eternal peace in all the various domestick relations of society, which*

might exist, but for the indefatigable benevolence of these truly philanthropick people—the Gossips, would unavoidably superinduce such a death-like repose of the spirits, the body, and the soul, as would endanger the burying of all in one universal, uninterrupted, stupifying, and profound silence.

MAXIM XXIX.

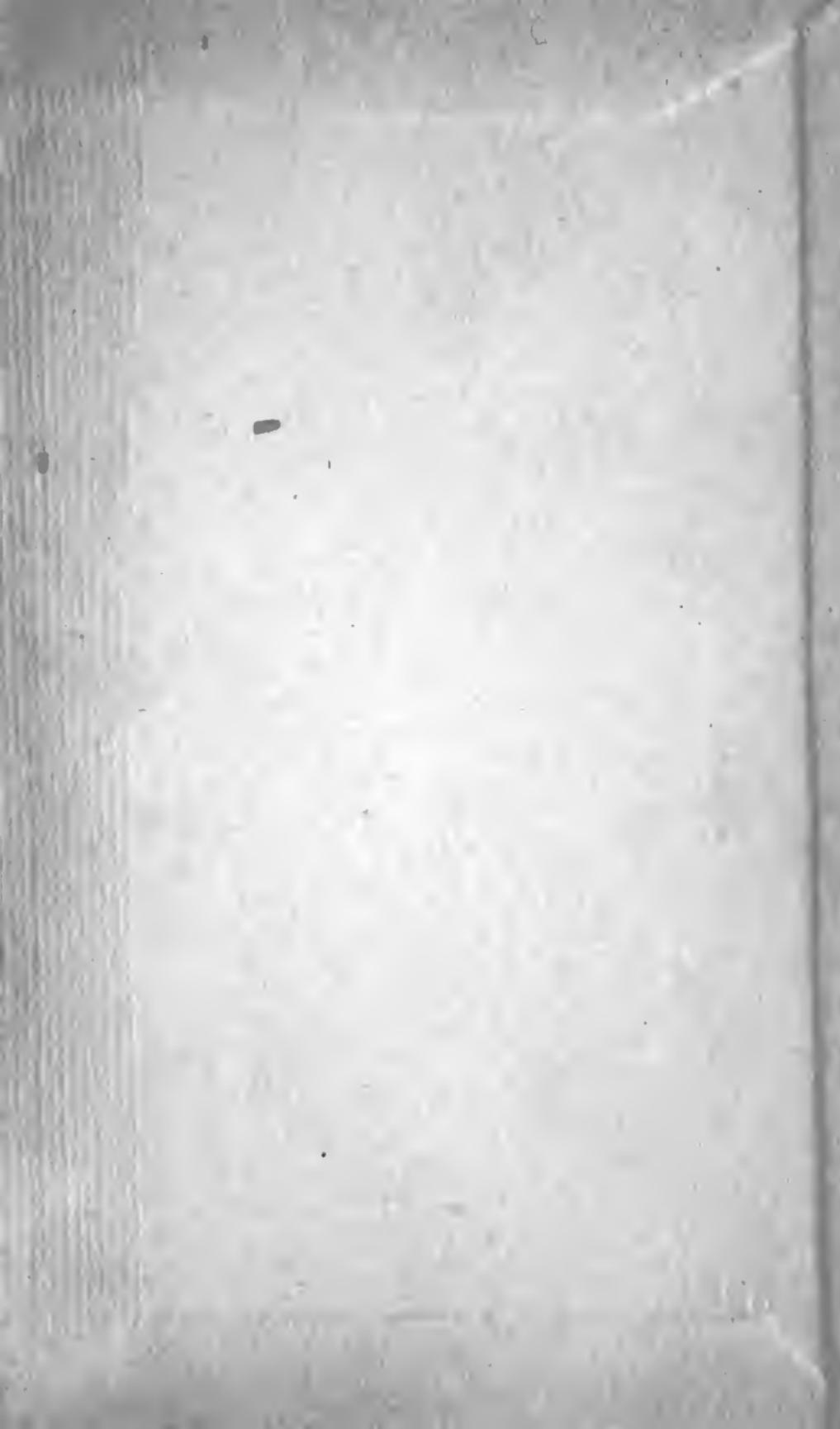
Lastly, let all Gossips with short memories, (if such an anomaly can possibly exist,) take the following admirable summary of practical christianity, by St. Paul, as their constant rule of conduct;—“Finally whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report:—if there be any virtue, and if there be any praise, think on these things.” But I

give it to them with this special caution, that they must take care to use it invariably, as they would a guide-board in travelling, where the index-*hand* points out the way they should go; while the *hand-writing* points to the opposite course. These Gossips, like the Philippians, must consider themselves, as equally enjoined "*to think on these things*;" but *their* purpose in thinking of them, if they would reach the highest attainable rank in their profession, must be *to avoid*, and *not to perform them*.

THE END.

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